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THE LIFE OF JOHN COSIN, D. D.

Some time Lord Bishop of Durham.

THIS excellent prelate was the eldest son of Giles Cosin, a citizen of Norwich, by Elizabeth his wife, daughter of—— Rennington, Esq. of Rennington castle, a good and ancient family. He was born at Norwich, 30th November, 1595, and educated at the free-school there till he attained the age of fourteen. When thirteen, his father died and left him several houses, which he gave up to his mother, reserving only 20l. a year for his maintenance at Cambridge. In 1610 he was sent to Caius College, where he was successively chosen scholar and fellow, and regularly took his degrees in arts: having distinguished himself by his learning, diligence, and fine parts, in the year 1616, at about the age of twenty, he had offers at the same time from Dr. Lancelot Andrews, then Bishop of Ely, and from Dr. Overall, Bishop of Litchfield, of a librarian's place: and by his late tutor's advice, he accepted the offer of the latter, who liked him so well, that on account of his knowledge and fair-writing, he made him also his secretary, and committed to him the care of his episcopal seal; at the same time he encouraged him to study divinity, and sent him from time to time to keep his exercises

in the university: but in 1719 he lost his excellent patron, and with him all the hopes he had entertained of advancement. Providence soon supplied the loss, and gave him a more munificent friend in Dr. Richard Neile, then bishop of Durham, who took him for his domestic chaplain, and in 1624 appointed him to the tenth prebend in that cathedral. All the time he enjoyed this prebend, which was about six and thirty years, he was constant in his residence, and kept an hospitality consistent with the statutes of that church, so that, according to Dr. Basire, upon the search of the register of that cathedral, he could not find one dispensation for him in all the time he continued a prebendary. He was very attentive to the rights, privileges, and antiquities of the church, compared the repertorium with the original records, and marked what were wanting. In September 1624, he was collated to the archdeaconry of the East Riding, in the diocese of York, vacant by the resignation of Marmaduke Blackiston, whose daughter he had married; and the 20th of July, 1626, he was collated to the rectory of Brancepeth in that diocese, where he first displayed his abundant taste for ornament and elegance, by beautifying that church in an extraordinary manner: the same year he took his degree of bachelor in divinity. About this time, having frequent meetings at the Bishop of Durham's house in London, with Dr. William Laud, then Bishop of Bath and Wells, Dr. Francis White, soon after Bishop of Carlisle, Dr. Richard Montague, and other learned men, distinguished by their zeal for the doctrine and discipline of the church of England, he began to be obnoxious to the Puritans, who in the heat of their bigotry, regarded divines of Mr. Cosin's cast of sentiment as being popishly affected. A book which he published in 1627, entitled, "*A collection of Private Devotions*," met with their particular censure. This book was written at the command of King Charles the First, who thought it expedient that this manual of prayers should be composed, to take place of such books as he discovered were much in the hands of the queen's

attendants. The title page sets forth that "it was formed upon the model of a book of private prayers, authorised by queen Elizabeth, in the year 1560.*

In 1628 he was concerned, with other members of the church of Durham, in a prosecution against Peter Smart, a prebendary there, for a seditious sermon preached in the cathedral. About that time he took the degree of doctor in divinity: and on the 8th of February, 1634, was elected master of Peter-House, in the room of Dr. Matthew Wren, newly

* The top of the frontispiece had the name of Jesus in three capital letters, I. H. S. Upon these there was a cross encircled with the sun, supported by two angels, with two women in a devout posture. This innocent work was severely animadverted upon by Henry Burton in his "Examination of Private Devotions, or the Hours of Prayer," &c. and by W. Prynne in his "Brief Survey of Mr. Cosin's Cozening Devotions."

† Smart, who had been a schoolmaster at Durham, was collated in 1609 to the sixth prebend in the cathedral there. He had afterwards other preferments bestowed on him: which he evidently ill-deserved. Being to preach the 7th of July, 1628, in the cathedral, he took for his text, Psalm xxxi, 7. *I hate them that hold of superstitious vanities.* From which he took occasion to make a most bitter invective against some of the Bishops, charging them with no less than popery and idolatry. Among other virulent expressions, he had these: "The whore of Babylon's bastardly brood, doating upon their mother's beauty, that painted harlot of the church of Rome, have laboured to restore her all her robes and jewels again, especially her looking-glass the mass, in which she may behold her bravery. The mass coming in, brings with it an inundation of ceremonies, crosses and crucifixes, chalices and images, copes and candlesticks, tapers and basons, and a thousand such trinkets which we have seen in this church."—For this sermon he was questioned first at Durham, afterwards in the high-commission court at London, from whence he was removed at his own desire to that at York, where refusing with great scorn to recant, he was for his own obstinacy degraded, and by sentence at common law, soon after dispossessed of his prebend and livings; whereupon he was supplied with 400*l.* a year, by subscription from the Puritan party, which was more than all his preferments amounted to. As for Dr. Cosin, he was so far from being Smart's chief prosecutor, that after he was questioned in the high-commission, he never meddled in the matter, save that he once wrote a letter to the Bishop of York and the commissioners in his favour. Fuller calls Smart "a man of grave aspect and a reverend presence," which might well be, and yet the interior of the man's character justify what Dr. Cosin says of him, "that he was an old man, of a most froward, fierce, and unpeaceable spirit." He had not preached in the cathedral church of Durham, though prebendary of it, for seven years, till he delivered the seditious sermon for which he was questioned. And whilst he enjoyed this preferment and his health too, he seldom preached at all more than once or twice a year.—*Blog. Brit.*

made Bishop of Hereford, in which station he applied himself earnestly to the promotion of learning and religion. He served the office of vice-chancellor for the university of Cambridge in 1640; and the same year, the king, to whom he was chaplain, conferred upon him the deanry of Peterborough, in which he was installed on the 7th of November: but he did not long enjoy that dignity; for on the 10th of the same month, a petition from Smart was read in the house of Commons, wherein he complained of the doctor's superstitious innovations in the church of Durham, and of his own severe prosecution in the high-commission court; whereupon, on the 21st of the same month, Dr. Cosin was ordered into the custody of the serjeant at arms, and a committee was appointed to prepare a charge against him. Soon after he presented a petition to the House, which on the 28th following, was read and referred to a committee. On the 3d of December, the serjeant had leave given him by the Commons to take bail for Dr. Cosin, which was accordingly done on the 19th of January, 1640, the doctor himself being bound in 2000*l.* and his sureties in 1000*l.* each, for his appearance upon summons. On the 22d of the same month, he was by a vote of the whole House sequestered from his ecclesiastical benefices; being the first example of that kind among the clergy. On the 15th of March, the Commons sent up twenty-one articles of impeachment against him to the House of Lords, chiefly on account of his innovations (as they were termed) in the church of Durham. The doctor put in an answer upon oath to the several allegations, and so fully vindicated himself, during the five days the affair was depending before the Lords, that most of them acknowledged his innocence: and Mr. Glover, one of Smart's counsel, told him openly at the bar of the House of Lords, "that he was ashamed of him, and could not in conscience plead for him any longer:" on which the Lords dismissed the doctor, upon his putting in bail for his appearance; but they never sent for him again.

About the same time, upon a motion made in the House of

Commons, "that he had enticed a young scholar to popery," he was committed again to the serjeant at arms, and ordered to attend daily, till the House should think proper to call him to a hearing. After fifty days imprisonment, and charges of twenty shillings a day, he came at length to a hearing, when he made it appear, that, being vice-chancellor of Cambridge, he severely punished that young scholar (whom upon examination he had found guilty,) by expelling him the University; to which several of the members bore witness. However, the doctor had no manner of reparation made him for his great trouble and expense, which shows plainly enough the knavery, as well as the cruelty of his persecutors. In 1642 he was concerned, with others, in sending the plate of the colleges at Cambridge to the king, who was then at York; for which a furious storm fell upon several members of the University, and particularly upon Dr. Cosin, who having been some time voted as unworthy to be a head or governor of either of the Universities, or to hold or enjoy any ecclesiastical preferment, was ejected from his mastership, by a warrant from the earl of Manchester; so that as he was the first that was sequestered, so was he also the first of his University that was turned out. Thus being deprived of all his preferments, and still fearing that worse would follow, he thought fit to leave the kingdom, and accordingly withdrew to Paris in 1643. Being safely arrived there, according to King Charles's order, he took under ^{his} care and officiated as chaplain to such of the queen's household as were Protestants; and with them and other English exiles who were daily resorting to Paris, he formed a congregation, that assembled at first, in a private house, and afterwards in the chapel of Sir Richard Brown, ambassador from the court of England to that of France. Not long after he had lodgings assigned him in the Louvre, with a small pension, on account of the relation he bore to queen Henrietta. During his residence in this place, he showed how false and groundless the imputation was that had been thrown upon him, of being inclined to the Romish

church : for, notwithstanding the difficulties of his situation, he remained steady and unmoved in the profession of his religion ; he kept up the English church discipline, and the form of worship appointed by the common prayer : he reclaimed several that were wavering in their principles, and had many controversies and disputes with the ecclesiastics of the country, particularly with the prior of the English Benedictines in Paris, in which he acquitted himself with so much learning and sound reasoning, that he utterly defeated the suspicions of his enemies, and much exceeded the expectations of his friends. He resisted, moreover, several great and flattering offers of elevated preferment if he would change his religion. Though he was extremely zealous for the doctrine and discipline of the church of England, yet he continued a friendly intercourse and correspondence with the Protestant ministers at Charenton, who, on their parts, expressed the utmost regard for him ; and permitted him sometimes to officiate in their congregations, according to the order prescribed in the book of common prayer. Thus, having during his 17 years exile in France, behaved discreetly and prudently, even in the judgment of his enemies, he returned to his native country at the restoration of Charles II. and again took possession of his preferments. About the end of July, 1660, he came to his deanry at Peterborough, and was the first who read the common prayer in that cathedral after the times of confusion. But here he did not long remain, for the king designed, a little while after, to make him dean of Durham ; but reflecting on his sufferings, and his constant attachment and services beyond the seas, he nominated him bishop of that rich see ; and he was accordingly consecrated on the 2d of December, 1660, in Westminster abbey. As soon as he had taken possession of his diocess, he set about reforming many abuses that had crept in during the late anarchy ; and by his generous and hospitable temper, accompanied with a kind and courteous deportment, he gained universal respect and esteem. He was, about this time, ap-

pointed by the convocation to draw up a new book of canons. In order to prevent confusion among the members of the chapter, in 1661 the bishop issued an explanation of the statute touching residence. His first visitation of the dean and chapter was on the 19th of July, 1662; after which he frequently repeated that ceremony, and gave excellent injunctions therein: he appointed all the usual officers within the palatinate, and confirmed to the burgesses of Stockton their charter for a market and fair, in 1666. He chiefly distinguished himself by his great munificence and charity, and by his public spirit; for considering himself principally as steward of the large revenues belonging to his see, he laid out a large share of them in repairing and rebuilding the several edifices belonging to the bishopric, which were either demolished or neglected during the civil wars. He repaired the castle at Bishop Auckland, which, upon the seizure of the episcopal lands, had been bestowed upon Sir Arthur Haselrigge, who designed to make it his principal seat; and not liking the old fashioned building, resolved to erect a new fabric according to the fashion of those times: to prepare materials for executing this design, Sir Arthur pulled down the spacious and magnificent chapel built by Bishop Beke in the time of Edward I. and proceeded to erect his new palace in a large court on the east side of the old castle. Bishop Cosin, soon after his consecration, remarking that great part of the materials used in that building were taken from the old consecrated edifice, not only refused to use it as his habitation, though it was commodiously contrived and nobly built, but took it wholly down, and with the stone thereof built the beautiful chapel which at present stands near the palace. Under the middle aisle he constructed the convenient vault for his own sepulture. He enlarged the castle at Durham with several additional buildings, and put the whole into complete repair. He restored the bishop's house at Darlington, which was then very ruinous. He also enriched the new chapel at Auckland, and that in the castle of Durham,

with several pieces of gilt plate, books, and costly ornaments, all which expeditures amounted to no less than 26,000*l.* He likewise built and endowed two hospitals, the one at Durham, for eight poor persons, on an old foundation of Bishop Langley's; and another at Auckland, for four people. He rebuilt the schools, as wings to the edifice for the Durham hospital. He also built a library adjoining to the Exchequer, on the palace green, with an entrance from the private gardens of the palace; this structure, and the pictures with which it is ornamented, cost 800*l.* and the books he gave thereto, 2000*l.*; he also added a pension for ever for a librarian. The college of dissolved prebends at Auckland, purchased by Sir Arthur Haselrigge, and by him forfeited to the king, who gave the same to Bishop Cosin in fee, was by him bequeathed to his successors for ever. He also rebuilt the east end of the chapel at Peter-house in Cambridge, which cost 320*l.* and he gave in books to the library there the value of 1000*l.* In the same university he founded eight scholarships, viz. five in Peter-house, of 10*l.* a year each, and three in Gonvil and Caius College, of twenty nobles a piece per annum; both which, together with a provision of eight pounds yearly for the common chest of the two colleges respectively, amounted to 2,500*l.* He likewise made an augmentation of 16*l.* a year to the vicarage of St. Andrew, at Auckland. For the redemption of Christian slaves at Algiers he gave 500*l.*, for the relief of the distressed loyalists in England 800*l.*, and numerous other benefactions; in so much that during the eleven years he sat in the see of Durham, he spent about 2000*l.* annually in pious and charitable uses.

The two last years of his life the bishop enjoyed but a very indifferent state of health, being greatly afflicted with the stone; this was followed by a pectoral dropsy, which disorders put an end to his life, at his house in Pall Mall, on the 15th of January, 1671—2. In his will he made a large and open declaration of his faith; and in the latter part gave several large bequests, and directed that his body should be in-

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He had several children ; the eldest of whom was prevailed upon, not only to desert the church of England, but also to take religious orders in the church of Rome : and though the Bishop used all the means imaginable, and even the authority of the French king, which he had interest to procure, to regain him, yet all proved ineffectual. Nalson says, he had heard him aver, that this was the most sensible affliction that ever befel him in his whole life. The expressions in his will, concerning this matter, sufficiently speak his grief :—
“ Item, I give and bequeath to Mr. John Cosin, my lost son,
“ one hundred pounds, having already settled an annuity
“ of fifty pounds per annum upon him during his life :
“ and the reason why I give him no more, is, because
“ he hath dealt very undutifully with me, his indulgent father, and twice forsaken his mother the Church of England, and the Protestant being the true Catholic religion
“ there professed, to my great grief and trouble, having not
“ come to me for better advice, but wholly avoided me during these four last years together.”

Besides his Book of Devotions already mentioned, he was the author of “ A Scholastical History of the Canon of the Holy Scripture, or the certain and indubitable Books thereof, as they are received in the Church of England,” 1657, 4to ; “ A letter to Dr. Collins, concerning the Sabbath,” printed in the *Bibliotheca Literaria* ; “ A letter to Mr. Cordel,” printed at the end of a pamphlet, entitled, “ The Judgment of the Church of England in the Case of Lay Baptism, and of Dissenters’ Baptism ;” “ *Regni Angliæ Religio Catholica, prisea, casta, defœcata, omnibus Christianis Monarchis, Principibus, Ordinibus, ostensa*,” 1652 ; “ *Historia Transubstantiationis Papalis*,” 1675. This work was translated into English. “ The Difference in the chief Points of Religion between the Roman Catholics and us of the Church of England,” &c. printed at the end of the *Corruptions of the*

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Church of Rome, by Bishop Bull; "Notes on the Book of Common Prayer," published at the end of Dr. Nicholl's *Comment on the Book of Common Prayer*; and "An account of a Conference in Paris, between Cyril, Archbishop of Trapezond, and Dr. John Cosin."

SELECT SENTENCES.

He that would undermine those foundations on which the fabric of our future happiness is reared, seeks to beat down the column which supports the feebleness of humanity. Let him but think a moment, and his heart will arrest the cruelty of his purpose. Would he pluck its little treasure from the bosom of poverty? Would he wrest the crutch from the hand of age, and remove from the eye of affliction the only solace of its woe? The way we tread is rugged at best; we tread it, however, lighter, by the prospect of that better country to which we trust it will lead. Tell us not that it will end in the gulf of eternal dissolution, or break off in some wild which fancy may fill up as she pleases, but which reason is unable to delineate. Quench not that beam which amidst the night of this evil world, has cheered the despondency of ill requited worth, and illuminated the darkness of suffering virtue.

Mackenzie.

A rule which nobody should forget.

Speak as seldom and as little as may be, either for yourself or of yourself, but let your character speak for you. Whatever that says will be believed, but what you say in commendation of your own character, instead of being believed, will but render you ridiculous.

Exposition of the Thirty-nine Articles.

Continued from page 182.

ARTICLE VIII.**OF THE THREE CREEDS.**

The three Creeds, *Nice Creed*, *Athanasius's Creed*, and that which is commonly called the *Apostles' Creed*, ought thoroughly to be received and believed: for they may be proved by most certain warrants of Holy Scripture.

It is not necessary to refer each particular of these Creeds to the passages of Scripture, on which they are supposed to depend. This would be a repetition of those passages, which have already been referred to, in support of the preceding articles, which make up those of these three Creeds. Reminding the reader, therefore, of the exhortation of St. Paul to Timothy, "Hold fast the form of sound words,"* as also of that of Jude, "Beloved, when I gave all diligence to write to you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith, which was once delivered to the saints;"† we may proceed to the practical comment on the article.

PRACTICAL COMMENT.

Whosoever is satisfied, from the passages of scripture, which have, in the course of this work, been already produced, that there exists but one living and true God, that redemption is wrought for mankind by Jesus Christ, who is both

* Tim. i, 13.

† Jude, ver. 3.

God and man, that the Holy Ghost, partaking of the divine nature, together with the Father and the Son, is employed in the salvation of the human race, and that, in the unity of the Godhead, there does, after a manner incomprehensible to us, exist three persons, Father, Son and Holy Ghost, can have no scruples as to the doctrinal parts of these three Creeds.

In the present day, there are few who do not assent to the several particulars contained in the Nicene Creed, as also in that which is commonly called the Apostles' Creed. And, with respect to Athanasius's Creed, the doctrines it contains being the same as those contained in the other two, neither are these objected to, though it cannot escape observation, that there are some persons, well attached to the doctrines which it conveys, who yet seem dissatisfied with the manner in which they think they are attempted to be explained, and more so with the concluding clause, commonly called the damnatory clause.

Let it then be borne in mind by such, that the manner in which they think the doctrines are attempted to be explained in Athanasius's Creed, is not intended to be any other than such as is fairly deducible from the expressions of scripture. This, at least, it is certain, and nothing beyond this, was in the minds of the compilers of the Articles, who insist that it is thoroughly to be received and believed. For they have premised, as the position on which all the articles depend, "that whatsoever is not read in the Holy Scripture, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation."* It therefore follows, that *no manner* of explanation is designed to be adopted, other than such as is honestly supposed to be consistent with the spirit and tenor of the scriptures. The compilers of the articles were certainly liable, in common with all who partake of human nature, to error; but, viewing them as men who

* Article VII.

would wish to confine themselves within the spirit of scripture, and who devoted themselves peculiarly to the study of the scripture, our suspicion of any unscriptural manner or expression in a Creed, which they have recommended, and which so many pious people have approved of, will be moderated by that christian charity, which will lead us to think humbly of our own opinions, and to feel the importance of accommodating the minor shades of opinion to the desirable purpose of preserving the unity of the Christian faith.

The objections against the concluding clause, commonly called the damnatory clause, "This is the Catholic faith, which, except a man believe faithfully, he cannot be saved," seem to arise chiefly, if not altogether, from defect of consideration as to the respect due to scripture, and with which the compilers of the Articles professed to be actuated. In repeating that "this is the Catholic faith," in the conclusion of a Creed, recommended to us by persons, whose unfeigned respect to scripture we can have no cause to suspect, but otherwise, we can only fairly be supposed to say, "This is what we believe to be the Catholic, that is, the universal, faith, as taught in the scriptures, which faith, so taught, except a man believe faithfully, he cannot be saved." Nothing more can be meant than what would arise on repeating the words in the gospel of St. Mark, "He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned."*

Pious, honest, sensible, and well-meaning people, may diligently peruse the scriptures, and have different notions as to certain peculiars of doctrine, who may yet freely assert, that the doctrine contained in the scripture is to be believed.

But it may be contended, that Athanasius's Creed offers a comment on scripture, and then says, that "This is the faith, *this comment* is the faith, which, except a man believe faithfully, he cannot be saved."

* Mark, xvi, 16.

It may be sufficient to reply, that Athanasius's Creed, considered simply as a Creed, misses greatly of that respect, which is due to it, when it is considered in conjunction with the Articles, and particularly when it is read as being recommended to us by the authors of the 6th Article, which, let it be repeated, asserts, "that whatsoever is not read in the Holy Scripture, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the faith." Whatsoever, then, was intended in the Holy Scripture, *that*, it was conceived by the authors of the present Article, the words of Athanasius's Creed conveyed, and that, therefore, supposing the conception correct, (subject nevertheless, as all human conception must be, to error,) "is the Catholic faith, which, except a man believe faithfully, he cannot be saved."

From the view which has now been taken of this concluding clause of Athanasius's creed, and which, with cautious reverence, and pious diffidence, is offered to the reflecting reader, it seems as though the compilers of the Articles, in requiring assent to it, meant only to recommend to our attention a form of words, used in Catholic writings against the various errors existing in opposition to the revealed doctrines of the Gospel, as comprising a confession of faith concise, orderly, and comprehensive. And this may further be supposed to be done, not with the view of explaining those mysterious truths which it conveys, but with the sole design of guarding the sincere disciples of Christ against those hurtful errors, which have too commonly prevailed, in opposition to the faith taught in the Gospel of Christ, and in the epistles of his apostles.

Let us be careful, then, not to be deceived by the clamors which have been made against the Creed by those who secretly disapprove of the doctrine of the Trinity, to think of it more lightly than we ought. The Creed, taken altogether, has been admired, and is admired by many, valuable for their integrity, for their piety, for their learning, and for their la-

borious researches into the histories connected with the common faith. All who think highly of the powers of human reasoning, so as not to confine them within the compass of divine revelation, are in danger of becoming in hostility with the Creed; but the meek and lowly disciple of his humble Master, who believes, and devoutly prays, "Lord help thou mine unbelief,"* will, in proportion as he studies the scriptures, assent to the mysterious truths which are professed in it. Nor need any christian to fear that the repetition of the concluding clause can be opposed to christian charity, while he humbly aspires after, and prays for, the inclinations of God's Holy Spirit, which influenced the writers of the scriptures, and which, we know, influenced our blessed Saviour in the passage that has been mentioned. "He that believeth, and is baptized, shall be saved; and he that believeth not, shall be damned." Guided, we hope, by a due portion of this charitable influence, we may also say, "This is the Catholic Faith, which, except a man believe faithfully, he cannot be saved." If such a declaration be not unscriptural, it cannot be improper. We may, therefore, conclude, in the words of Dr. Ogden, in his fifth sermon, "that for the making of necessary exceptions and limitations, we are left to our own reflections, to nature, to experience, and the common sense of all the world."

ARTICLE IX.

OF ORIGINAL, OR BIRTH, SIN.

ORIGINAL sin standeth not in the following of Adam (as the *Pelagians* do vainly talk) but it is the fault and corruption of every man that is naturally engendered of the offspring of Adam, whereby man is very far gone from original

* Mark ix. 24.

righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore, in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated, whereby the lust of the flesh, called in Greek, *φθονος σαρκος*, which some do expound wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the law of God. And although there is no condemnation for them that believe, and are baptized, yet the apostle doth confess that concupiscence and lust hath of itself the nature of sin.

SCRIPTURAL ILLUSTRATIONS.

Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk) but it is the fault and corruption of every man that naturally is engendered of the offspring of Adam.

Romans iii. 23. All have sinned and come short of the glory of God.

Romans v. 14. Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression.

Romans v. 19. By one man's disobedience many were made sinners.

1 Cor. xv. 22. As in Adam all die, even so in Christ shall all be made alive.

Job xiv. 1. Who can bring a clean thing out of an unclean? Not one.

Psalms li. 5. Behold I was shapen in iniquity; and in sin did my mother conceive me.

1 John i. 8. If we say that we have no sin, we deceive ourselves, and the truth is not in us.

Every man born of Adam is, in consequence of original sin, very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit.

Romans vii. 18. For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me: but how to perform that which is good I find not.

Romans viii. 8. They that are in the flesh cannot please God.

Galatians v. 17. The flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

Original sin, being in every person born into this world, it deserves God's wrath and damnation.

Romans v. 18. Therefore as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men to justification of life.

Ephesians ii. 1—3. And you hath he quickened, who were dead in trespasses and sins.

Wherein in times past ye walked according to the course of this world, according to the Prince of the Power of the air, the spirit that now worketh in the children of disobedience.

Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind; and were by nature the children of wrath, even as others.

This infection of nature doth remain, yea, in them that are regenerated, whereby the lust of the flesh is not subject to the law of God.

Romans vii. 21—25. I find a law that when I would do good, evil is present with me.

For I delight in the law of God after the inward man.

But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members.

O wretched man that I am ! who shall deliver me from the body of this death.

I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God ; but with the flesh the law of sin.

Romans viii. 7, 8. The carnal mind is enmity against God : for it is not subject to the law of God, neither indeed can be.

So then they that are in the flesh cannot please God.

Although there is no condemnation for them that believe, and are baptized, yet the apostle doth confess that concupiscence and lust hath of itself the nature of sin.

Mark xvi. 16. He that believeth and is baptized, shall be saved.

Romans viii. 1. There is, therefore, no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit.

Romans vi. 12. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

Romans vii. 7, 8. What shall we say then ? Is the law sin ? God forbid. Nay, I had not known sin, but by the law : for I had not known lust, except the law had said, Thou shalt not covet.

But sin taking occasion by the commandment, wrought in me all manner of concupiscence.

James i. 14, 15. Every man is tempted when he is drawn away of his own lust, and enticed.

Then when lust hath conceived, it bringeth forth sin.

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PRACTICAL COMMENT.

We have been hitherto employed in considering those Articles which lay down the fundamentals of the christian religion, and establish the authority of the word of God.

Like a well-constructed building, the superstructure of faith is, in the Articles of the Church of England, commenced on a good and proper foundation. We are taught the existence of one God, under the mysterious truth of a trinity of persons in divine unity; we are admonished of the comfortable doctrine of atonement, and of the need we all have of the sacrifice of the Son of God; we have mention made to us of the Holy Ghost, as of that divine character which commands our reverence, whether we consider him as designed to be our spiritual comforter, or our gracious guide in the way of eternal salvation; we are referred to the Scriptures as our authority for confiding in these important truths: and, as a summary of all that is connected with them, we have offered for our devout meditation, and our unfeigned belief, the three Creeds, Nice Creed, Athanasius's Creed,* and that which is commonly called the Apostles' Creed.

In the course of the Articles, we now begin with the ninth, to treat of the special or peculiar doctrines of Christianity, which arise out of the fundamental principles, which have hitherto been advanced.

These are included in this and the eight succeeding Articles, and relate to christians, generally, without considering them as members of a church. The remaining Articles specially apply to Christians formed into a visible church, in which character, peculiar duties, to be explained in the proper place, are incumbent upon them.

Our Article commences by asserting the doctrine of original sin, in opposition to the notions of the Pelagians.

The Pelagians take their name from Pelagius, a controver-

* The creed of St. Athanasius is left out of the American Liturgy. Ed.

sial writer, on religious matters, who lived so early as in the fourth and fifth centuries.

In opposition to the idea of original sin, which is the subject of our Article, he professed that Adam would have died, had he never offended; that his offence did not extend beyond himself so as to injure others; that all children are born in the same state in which Adam was born; that man is able to work out his salvation by the natural force of free will, without the assistance of grace: that grace is given always, in proportion to our meriting it; and, lastly, that there is no such thing as original sin.

Contrary to these ideas, the doctrine of the Church of England is, that man has derived a taint from the offence of Adam, our common parent, which vitiates his nature, and which impresses upon it, even prior to the actual commission of sin, a character of moral and religious depravity.

This doctrine is not, it seems, lightly taken up by the Church of England. Various are the passages of Scripture, as we have seen in our illustrations, and more might be produced, expressive of the universal wickedness of the human race. God is very early said to have "looked upon the earth, and, behold it was corrupt; for all flesh had corrupted his way upon earth."*

Adam is constantly described in the New-Testament, as the representative of the whole human race. In this case, his vast progeny became a party in the covenant which God was pleased to make with him. Had he remained in innocence, he doubtless would have received the reward of innocence, and the seeds of corruption had not issued from his loins; but now we read, in the New Testament, the melancholy truth, that "in Adam all die;†" and to remove from us all possibility of mistake, we are informed, that "the wages of sin is death."‡ Nay, further, the apostle Paul, we see, institutes a parallel between the disobedience of Adam,

* Genesis, v. 12.

† 1 Cor. xv. 22.

‡ Romans vi. 23.

and the obedience of Christ, as they each affect, necessarily, and independently of human agency, the whole human race. "As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."* In other words: as Adam, in his disobedience, was esteemed a public person, representing the whole race of mankind, his sin was not restrained to himself, but many became sinners; so Christ, in his death on the cross, did not suffer as a private person, but as a surety for the redemption of all who became partakers of Adam's transgression. And truly, as the apostle argues, "If one died for all, then were all dead"† Justification by faith, which we read of in the third chapter of the epistle to the Galatians, is expressly grounded on the idea of all men's being concluded under sin; and, in the strongest language possible, our Saviour, in his conference with Nicodemus, urges the necessity of all men, before they can become inheritors of the kingdom of Heaven, being born again, as if their natural birth was so impure, that it was to be set aside, and something was to be substituted in its place.‡

[The notion maintained in the foregoing paragraph, of a covenant made by God with Adam, as the head or representative of the whole human race, is not asserted in this article of the Church, nor in any part of her formularies of doctrine.

The existence of such a covenant cannot be proved from scripture. If a covenant had been made with Adam as the head of his posterity, there would surely have been some record of it in his history. None such is to be found. The texts quoted to prove its existence, when taken in connexion with the reasoning of the apostle, of which they are a part, only prove, that man, in consequence of Adam's sin, became subject to temporal death. In this sense "in Adam all die." (1 Cor. xv, 27,) spiritual death cannot be meant, because this is foreign to the reasoning of the apostle, whose object it is to prove the subjection of all men to death, in consequence of Adam's sin, to the resurrection of all men by the resurrection of Christ. And as "in Christ *all* shall be made alive," if spiritual or eternal death, was the penalty incurred by *all* in Adam, as the Calvinists maintain, spiritual or eternal life is the blessing bestowed on *all* in Christ; a consequence not true, and admitted least of all by the advocates of this erroneous interpretation. The phrase, "by one man's disobedience, many were made

* Romans v. 19.

† 2 Cor. v. 14.

‡ John iii. 3.

sinner," (Rom. v, 19,) only implies, that they were accounted as sinners so far as to be made subject to temporal death, the consequence of Adam's disobedience; but from which temporal death they are all delivered "by the obedience of one," Jesus Christ, and in this sense "made righteous," or accounted righteous. If the expression "made sinners," is to be literally and rigorously interpreted, then it will follow, that as all men were *actual sinners* in Adam, because it is said by his disobedience they were "made sinners," Christ, who is said to be "made sin" for us, was *actually a sinner*, and not merely accounted as such; an impious conclusion, which proves that the premises from which it is drawn, are unfounded. In 1 Kings i, 21, the expression occurs, "I and my son Solomon shall be counted offenders," literally translated "be sinners." The phrases, therefore, that all men were "made sinners" in Adam, "in whom all have sinned," imply only that they were all so far "counted offenders," in him, as to be subject to temporal death in consequence of his disobedience; but from this temporal death they are all delivered by the obedience of Christ.

The doctrine that all men were actual sinners in Adam, as their federal head, and incurred actual *guilt* in consequence of his disobedience, is not more unsupported by scripture, than abhorrent to reason. It is impossible, in the very nature of the thing, that guilt can be incurred but by the actual transgression of the individual in his own person.

In consequence of this sin of Adam, we incur temporal death, but from this temporal death all are delivered by the resurrection of Christ; we inherit also from him a corrupt nature; but God, in justice, will not, and (be it reverently spoken) *cannot* impute this to us as guilt, or eternally punish us for it, except so far as it becomes sin in us, by the consent of our wills made free through grace. Our actual transgressions only, committed in opposition to grace received, subject us to punishment. And who is there that does not fall under this sentence of condemnation ?]

The Church of England, who professes to ground her faith on the Scriptures, could not possibly overlook these passages. It was, therefore, in refutation of the Pelagian notions, that she declared the scriptural doctrine of original sin, as expressed in this article.

Were we disposed to take an accurate survey of the human mind and passions, we should discover lamentable confirmations of the truth of these scriptures. Parents, and all upon whom have devolved the care and tuition of the infant mind, will acknowledge its waywardness, its pride, its obstinacy, its struggle for the mastery, its proneness early to indulge the

vindictive passions. It is in vain to dissemble. The mind of man, from his youth upwards, is inclined to evil. Hence the necessity of providing for it some honourable pursuit, and of early imprinting on it the rudiments of education, that may be afterwards applied. This is a duty, which all who attend, ever so little, to the course of human nature, will acknowledge to be necessary, even apart from the foundation it lays for future success in this life. The evils which early education is intended to counteract, are, indeed, so many proofs of that original sin, which the article alludes to, "and which, it is plain, consists not in the mere following of Adam, as the Pelagians do vainly talk."

This original sin, this innate corruption, which man brings into the world with him, inclines him constantly to evil, inso-much, that, as he increases in years, the flesh lusteth always contrary to the spirit. This also is a melancholy truth, which the knowledge of ourselves would force on our attention, even if the scriptures had not reminded us of it. For, in proportion as we would wish to press toward the mark for the prize of our high calling in Jesus Christ,* we shall have to lament our own natural imbecilities. The pathetic lamentation of St. Paul, "The good that I would, I do not; but the evil which I would not, that I do,"† may be taken up, it is more than to be feared, by every descendant of Adam. At least, it certainly may by all who have not, by continued courses of wickedness, stifled the admonitions of God's Holy Spirit, and become abandoned to work all iniquity with greediness.‡ Who, sensible to religious feeling, has not frequently made pious resolves, which his subsequent conduct has shamefully abused! And is not such a one, far removed as he may be from the class of studied promoters of iniquity, still corrupt? Look, O Christian, thou that still delightest to praise God, and to tread his courts, thou that assentest to Christianity that it is good, look within thyself, and thou wilt too plainly discover wherein consists the corruption of human nature!—

* Philippians iii. 14.

† Ephesians iv. 19.

‡ Romans vii. 19.

When sensual pursuits usurp the influence that evangelical purity ought to have over us, when carnal appetites overpower our sense of prudence and benevolence ; when our passions rebel against conscience, and plunge us sometimes into acts, which we know to be inconsistent with our Christian vocation, and against which, in our sober moments, we had resolved, then, indeed, may our nature be said to be corrupted, then it is that “ the flesh lusteth contrary to the spirit.” O wretched beings that we are, who but Jesus Christ can deliver us from the body of this death, from this tyranny of sin !*

This original sin being in every person born into the world, it deserveth God’s wrath and damnation. God is true and just in all his dealings ; and wherever sin exists, there his justice pleads for the exercise of punishment. If Adam had the means of preserving himself and his posterity in a state of innocence, and did, notwithstanding, as the Scriptures teach us he did, plunge them into a state opposite to innocence, and fruitful in iniquity, it cannot be otherwise than that all who, unhappily, have been brought into such a state, are subject to the wrath of God. Our reflections on this point, must, necessarily, be far otherwise than agreeable to us ; they must make us tremble under the weight of divine displeasure that is hanging over us, and would plunge us into a state of extreme wretchedness indeed, did not the gracious dispensation of Christ make known to us a better and more sure method of escaping punishment, and of obtaining eternal life, than the utmost stretch of human righteousness could secure for us, in our present lapsed degenerate state.

[Man is in no other sense subject to the wrath of God on account of Adam’s sin, than that he is destitute of every covenant title to mercy and everlasting life. Instant death would have been the consequence of Adam’s disobedience, had the penalty been inflicted ; of course he would have had no posterity. God mercifully interposed the plan of redemption through the promised seed. “ Every man naturally engendered

* Romans vii. 24.

of the offspring of Adam," inherits his "corruption of nature." But mark the language of the article, "in every person born into the world *it* *deserveth* God's wrath and damnation;" though his justice as well as his goodness prevent him from subjecting to wrath and damnation, any but those who continue in sin, in opposition to grace received. The language of the article falls very far short of the Calvinistic tenet, that all the posterity of Adam, on account of his sin "imputed" to them, are made "subject to death, with all miseries, spiritual, temporal and *eternal*." [Confession of faith of the Presbyterian Church, Ch. 6.]

This is not the only particular in which this article is entirely repugnant to Calvinism. The article only asserts that "man is very far gone from original righteousness, and is of his own nature inclined to evil." But it is a tenet of Calvinism, that man in consequence of the sin of Adam, is "*utterly* indisposed, disabled and made opposite to *all* good, and *wholly* inclined to *all* evil."* [Confession of faith of the Presbyterian Church, vi. 4.]

This infection of nature, we are further informed, in the article, remains in them who are regenerated, "whereby the lust of the flesh is not subject to the law of God."

To be regenerated, as the phrase is here used, seems to signify the building our hope of salvation, not on "works of righteousness which we have done,"* but on the resurrection of Christ, and the doctrines depending on it, as the foundation of our resurrection and future glory.† In those who are thus regenerated, original sin still remaineth, and *they* need to be constantly on the watch, to pray earnestly for divine assistance, and to take good heed lest they fall. Solomon's account of the just man, is that he falleth seven times,‡ intimating to us that the best of men have their peculiar corruptions; but it is added, that he riseth up again, he repenteth of his wickedness, and humbleth himself before God.

[* No less a man than Dr. Witherspoon hesitates to go the full length of the confession of faith of the church of which he was a minister. He speaks of our first parents as having "lost a *great part* of the image of God," and of their posterity as "coming into the world in a state of moral defilement." [Witherspoon's works, vol. 4, p. 95, 96.] This is the moderate language of the article of the church. But how far short does it fall of the language of the confession of faith quoted above.]

* Titus iii. 5.

‡ Proverbs xxiv. 16.

† Peter i. 3.

This notion of the fallibility of the just man, who is regenerated by the hope of the resurrection of Christ, is consistent, as well with the declarations of Scripture, as with instances which unhappily fall before us, where men of reputation, before the most unblemished, are observed suddenly to sacrifice their own good purposes to the unruly lusts of the flesh. "There is none, saith the psalmist, that doeth good, no, not one."* "If we say that we have no sin, saith the apostle, we deceive ourselves, and the truth is not in us."†

[*"Them that are regenerated," means, them that are admitted into a state of salvation by baptism, the uniform acceptance of the term regeneration in scripture, the primitive writers, and the liturgy and offices of the church: renovation or renewal by the Holy Ghost, denoting a change of heart and life. And this part of the article was particularly aimed against the tenet of the church of Rome, that original sin was entirely taken away by baptism. "Now, (to use the language of bishop Burnet,) there is no reason to think that baptism takes away all the branches and effects of original sin. It is enough if we are by it delivered from the wrath of God, and brought into a state of favour and acceptance. We are freed from the curse of death, by our being entitled to a blessed resurrection. And if we are so far freed from the corruption of our nature, as to have a federal right to such assistances as will enable us to resist and repress it, though it is not quite extinct in us, so long as we live in these frail and mortal bodies, here are very great effects of our admission to Christianity by baptism; though this should not go so far as to root all inclination to evil out of our nature."* (Burnet on the 9th Article.)

Manifest to our reason, and supported by Scripture, as these sad facts are, it was proper that they should be noticed in this article, lest any, contrasting the weakness of their own endeavours, with the sufficiency of faith in Christ to make them "more than conquerors,"‡ should be led to encourage notions of infallibility among the regenerate, or the elect, as they have sometimes been called, which have, in truth, no foundation in Scripture.

"For," as the Article concludes, "although there is no con-

* Psalm xiv. 3.

† 1 John i. 8.

‡ Romans viii. 37.

demnation for them that believe and are baptized, yet the apostle doth confess that concupiscence and lust hath of itself the nature of sin." It hath, indeed, not only the nature of sin, but will, if not resolutely contended with, plunge the believer into the commission of the most deadly sins. All the care which he can exert must be ineffectual, without the gracious assistance of God's Holy Spirit. Such, in short, as will be considered in the next Article, is the corrupt nature, such is the unhappy principle prevalent in man, that he stands indebted for salvation, altogether, to a foreign power, independently of any merit, that might be supposed to attach to his own good works, connected even with sincere belief in Christ.

ARTICLE X.

OF FREE WILL.

The condition of man after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength and good works to faith, and calling upon God:—wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will.

SCRIPTURAL ILLUSTRATIONS.

The condition of man after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength and good works to faith, and calling upon God.

Isaiah liii. 6. All we like sheep have gone astray ; we have turned every one to his own way.

Romans vii. 18. For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

Romans viii. 7, 8. The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

So then they that are in the flesh cannot please God.

Galatians iii. 16. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified.

Galatians iii. 10. As many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

1 Cor. ii. 14. The natural man receiveth not the things of the spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned.

We have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will.

Joh iv. 44. No man can come to me, except the father which hath sent me draw him.

John xv. 4, 5. Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me.

I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.

1 Cor. xii. 8. No man can say that Jesus is the Lord, but by the Holy Ghost.

Philippians ii. 13. For it is God which worketh in you both to will and to do of his good pleasure.

Hebrews viii. 20, 21. Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ.

Titus ii. 11—14. For the grace of God that bringeth salvation hath appeared unto all men; teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

Romans vii. 24, 25. O wretched man that I am! who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord.

PRACTICAL COMMENT.

The preceding Article having asserted the degeneracy of mankind, in consequence of Adam's transgression, the Article now before us commences by noticing the sad effects of that degeneracy. We are reminded that "we cannot prepare ourselves by our own natural strength and good works to faith and calling upon God." And yet we are assured that we were originally created "in the image of God."* We know too, that we once had the freedom to obey, or to disobey, the pleasure of the Almighty. This we may certainly collect from the words of God to our first parent, when he commanded him, saying, "Of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and

* Genesis i. 27.

evil, thou shalt not eat of it ; for in the day that thou eatest thereof thou shalt surely die.”*

The ideas with which the scriptures furnish us, of the infinite wisdom, goodness, and justice of God, warrant us in most unfeignedly believing, that such a command would not have been given, had not Adam possessed the power of obeying it. The sequel of the history of Adam is, that, in the freedom which he possessed, he transgressed the commandment of God, did eat of the forbidden tree, forfeited his right to life, and doomed himself and his posterity to the sentence of death, against which he had been warned.

This is the short, but comprehensive, history of Adam's transgression, in consequence of which we, partaking of his guilty character, as children always do partake of the character of their parents, have, together with him, fallen from our original perfect state, have lost that power which we had of election or choice, have ceased to be free with relation to good and have become the servants of sin.†

[The doctrine of the state of man after the fall, might be stated with more correctness than it is in the preceding paragraph. We are not partakers of the “*guilty character*,” though we certainly are of the *corrupt nature* of Adam. And our power of election, or choice, is so impaired that we are not free to choose the good without the preventing or exciting grace of God. We may, however, resist this grace or co-operate with it, and in this power consists our freedom.]

That such is the lamentable condition of man, in his natural unredeemed state, the history of mankind will too abundantly testify. St. Paul, in the first part of his epistle to the Romans, hath drawn a sad view of the ignorance and of the vices of the heathen world,

“Professing themselves to be wise they became fools,

“And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

* Gen. ii. 16, 17.

† John viii. 34,

“Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves.

“Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.”*

The whole of this chapter deserves our most attentive perusal, inasmuch as it contains a faithful and affecting narrative of the folly and wickedness of fallen man, and presents us with a detail of those follies and vices, which, even in the present day, are observed to prevail, as well among those whom we read of, in history, as being unblest by a divine revelation of the nature of the Deity, as among those who profanely trample upon it, and affect to trust to the operations of their own reasonings for the discoveries of divine truth, and for the establishing of what has been called the moral fitness of things.

All such, professing themselves wise, have become fools.

If we look into the different systems of theology that have been formed, independently of the scriptures, we shall discover no settled points of common faith, but much contradiction, and absurdities often shocking even to think of. The character of the Deity has been debased to an agreement with the fanciful notions of the natural theologian. At one time he is thought of as a being delighting in the exercise of mere arbitrary power; at another, as a being influenced by passions that are common to man; but it is to the scriptures alone that we are indebted for the sublime idea of the one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness, the maker and preserver of all things, both visible and invisible.† Whom, therefore, our fathers, and whom all, in the mere possession of natural strength, ignorantly worship, him the spirit of God, in the revelation of divine mysteries, hath made known unto

* Romans i. 22—25.

† Article I.

us. Let us not, then, by any refined arguments, or subtleties of science, “falsely so called,”* be led to imagine that we can, in our own unassisted nature, prepare ourselves for faith and calling upon God. The Scriptures, as we have seen, inform us otherwise, and the course which our nature has taken will teach us that it cannot be.

It seems, indeed, from the scriptures, that, even to the devout worshipper of God, who hears the word of God preached and made known, some further assistance is still necessary to render the word profitable. As Paul and Timothy were employed in propagating the Gospel, we read that “a certain woman, named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *them*; whose heart the Lord opened, that she attended to the things which were spoken of Paul.”† May the Lord, in like manner, open the hearts of all who hear the Gospel of his Son in these days, and may he be pleased to remove from them all hardness of heart, all infidelity, and all fallacious trust in their own powers!

The first branch of the Article being established, that we cannot of our own natural strength prepare ourselves for faith and calling upon God, the second branch must necessarily follow, that, without the grace of God by Christ working within us, we have no power to do good works acceptable to God.

Faith, according to the scriptures, must be the foundation of works acceptable to God. “Without faith, it is impossible to please *him*; for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him.”‡ If then, man, in his natural state, was unable to attain this faith, much more must he be unable, without the special grace of God working within him, to perform works acceptable to God. Weak in ourselves, as to even the discovery of our duty, and then, when it is graciously made known

* 1 Tim. vi. 20.

† Acts xvi. 14.

‡ Heb. xi. 6.

unto us, indisposed to the performance of it, St. John asserts the all-sufficiency of divine grace, by assuring us, that "it is God which worketh in us both to will and to do of *his* good pleasure."* Consistently with this assurance, if we look abroad into the world, we may see men of the brightest natural parts, who assent to christianity that it is good, and who are convinced in their own minds of its divine authority, and who yet, by their lives, seem as though they were insensible to the sublime truths which it conveys. Such men, it is not uncharitable to conclude, have not the grace of God by Christ working in them, nor is it uncharitable to suppose that they have it not, because they do not sincerely desire it. For, such is the gracious dispensation we are under, that "every one that asketh, receiveth; he that seeketh, findeth; and to him that knocketh, it shall be opened."†

In deep abasement then for our own unworthiness, and in devoutest gratitude for the hope of salvation offered to us in the Gospel, let us pray fervently for the blessed assistance of God's Holy Spirit to enlighten our darkness, and to guide our feet in the way of holiness. "Looking unto Jesus, the Author and Finisher of our faith,"‡ let us think lowly of ourselves, and let us disclaim any merit from our own performances. Yet, let us not despair;—since Christ is graciously pleased to become salvation to all who truly believe in him, let us apply to ourselves, and our fallen state, the saving remedies which he hath prescribed in the Gospel, and let us hope in him as the Messiah, who is to deliver us from our sins; let us firmly rest on him as the sure rock of our salvation.

ARTICLE XI.

OF THE JUSTIFICATION OF MAN.

WE are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for

* Phil. 2. 13.

† Matt. vii. 8.
35

‡ Heb. xii. 2.

our own works or deservings. Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the homily of justification.

SCRIPTURAL ILLUSTRATIONS.

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works and deservings.

Psalm cxliii. 2. Enter not into judgment with thy servant; for in thy sight shall no man living be justified.

Jeremiah xxiii. 6. Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth.

In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, *The Lord our righteousness.*

(*To be continued.*)

TO THE EDITOR OF THE CHURCHMAN'S MAGAZINE.

The following Sermon was first preached at Bordentown, [N. J.] It was occasioned by a celebrated preacher of the society called Friends, having descanted, the Sunday before, with great zeal and earnestness, against the sacraments of the Christian church; and in favour of his own erroneous interpretation of the Scriptures. I did not hear him myself; but had my information from one who did hear him, and who, with many others, not of his profession, were induced to attend his preaching from a previous public notice given of his exhibition, and of his celebrity as a preacher. And I earnestly pray God, that all of that persuasion, into whose hands this sermon may come, may read and consider it with the same zeal and earnest love of the truth, and with the same fervent charity with which it was written.

If you think it worthy a place in your magazine, you will do me a favour by inserting it.

I am, with cordial and brotherly affection, yours, &c.

ISAAC WILKINS.

Parsonage, West-Chester, April 29, 1814.

Romans vi. 23.

For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.

From sin, our great malady, and its necessary consequence, death, it is only by Christ that we can be saved. In him only is life, and we must be united to him, or we can never see life. We must, by union and communion with him, be made to partake of his righteousness. We must be renewed and sanctified by his spirit, or we can never see God, and enjoy life eternal.

It is through his church and the instituted means of grace, that we are brought into this union and communion with him; that we become the children of God by adoption, and joint heirs with Christ of the kingdom of heaven. Of such infinite importance, my christian brethren, is the *church of Christ* to us all.

Against this holy church, this ark appointed for our salvation, the great apostate spirit, the enemy of God and man, wages eternal and incessant war. To divide, to distract and destroy it, is the great object of all his exertions; and we every where witness the sad effects of this his deadly hatred; of this his insidious and fatal malice. It is too obvious not to be seen by every one: it is too visible in every place, to be overlooked by any.

This apostate spirit, and his impious and rebellious associates, being cast out from Heaven, and the presence of God, and reserved for everlasting punishment, are envious of man's salvation. Having seduced him from his allegiance to his creator, and brought sin, and misery, and death into the world, he would now prevent the remedy; he would now seduce him also from the church and fold of his Redeemer; he would tear him from the bosom of his Saviour and his God, and plunge him into that pit of everlasting destruction, in which those enemies of God and man are destined to perish.

We have the certain assurance of our Lord and master, that he never will forsake his church; that he will be with it to the end of the world; and that the gates of Hell shall

never prevail against it. This is our comfort and consolation: but we are foretold, that many will fall off from the faith; that many will yield to the seductions of the tempter; that many will be deceived, and led away, and lost, by his insidious devices.

It surely then becomes every one, to be careful and vigilant for himself, knowing the subtlety and power of his great adversary, and the weakness and infirmity of his own nature. And surely it cannot but be particularly incumbent upon every minister of Christ, upon every watchman of his flock, to cry aloud and spare not, to warn them of their danger, and to shield and protect them by every means in his power, from the attacks and artifices of the enemy. And certainly the times must be very corrupt; the state of the church must be very lukewarm and degenerate indeed, when by so doing he shall give offence.

Heresy and schism, my brethren, in every shape and form, are daily coming forth, not only secretly, but boldly and openly, to the destruction of all order, and unity, and charity in the church. And shall no antidote be administered to counteract the operation of the poison? Shall no remedy be applied to prevent the spreading of the contagion? I hope we of this flock are not so lost to all religion, to all reason and common sense—we are not so ignorant of the faith and gospel of Christ, as to be persuaded, according to the time-serving, and latitudinarian doctrines of the present day, that every man is to be saved by his own opinions, regardless of the revealed and written word of God. If that is the case, Christ has died in vain—the gospel is preached in vain, and there must be other names besides the name of Christ, by which men are to be saved. It therefore concerns all to look well to what name they trust.

The church to which we profess to belong, and with which we are bound to preserve communion, is, I aver it, in simplicity and godly sincerity, a sound and orthodox part of the universal and apostolic church of Christ, of which he alone is the supreme head, both in heaven and in earth. Salvation

is assuredly to be found in it; for all the means of satisfaction and grace are afforded in it. It is pure and uncorrupt in its faith and doctrines: It is decent, and orderly, and dignified in its government, and agreeable to the apostolic institution: It is simple and pure; it is beautiful and sublime; it is solemn, and pious, and godly, in its public service and worship: The scriptures of God, and the gospel of Christ are daily read and preached in it: The great articles of the christian faith are publicly professed and acknowledged in it: Its priesthood is incontestibly of divine authority, deriving its power from Christ through his apostles: Its sacraments, free from all superstitious appendages, are rightly and duly administered. Why then have men separated from her? By what means, or by whom, and for what end, has this separation been effected? Certainly it concerns all implicated in it, to look well to the cause and origin of their schism; to consider well what must be the end thereof; and whether they who now carelessly continue, as well as those who at first occasioned the separation, will not be accountable to their Lord and master, for thus rending and dividing his body—for thus distracting his church—for thus striking at the root of that charity, which is the bond of peace and of all righteousness.

One thing we certainly know, my brethren, that all who have separated, and gone forth from us, are now openly opposed to us; and labour, with unremitting zeal, to degrade and destroy us as a church, and to seduce us into their own fatal and pernicious errors.

I speak not lightly—I allude not only to their general conduct, which must be obvious to you all—but to certain particular facts, of which many of you may be ignorant. And it is necessary that you be cautioned, and admonished of their designs, and furnished with arguments to enable you to resist their operations—to preserve you firm and steadfast in the faith of the gospel, and true to that pure and apostolic church, into which you have been baptized.

Let me then claim your candid and serious attention to a

joined upon us, carries life with it; every institution of his, by faith in him, and obedience to his authority, brings us on our way to life eternal.

The Sacraments of *Baptism* and the *Holy Supper* (though degraded and rejected by a whole seet among us, who yet, most unaccountably, pretend to uncommon righteousness) are gracious and merciful means appointed to this great end. They are made the outward and visible signs of unity and communion with him and with his Church. They are the appointed means of purification, and holiness: They are tests and proofs of our love, of our faith, and of our obedience: they are the seals of his covenant of grace and mercy, and of our hope and trust in him. In a word, they are instituted by his authority, and they cannot be rejected without *presumption*. They cannot be spoken against and vilified without *impiety*.

He who knoweth all things, and to whom all power is given, both in heaven and in earth, hath appointed them; and who shall presume to disannul them, and proscribe their use? What spirit must that be that shall contradict God, and forbid what he has commanded? What spirit must that be that perverts the Gospel of Christ, and utters a voice in direct opposition to what is spoken and directed there?

Surely it cannot be the holy Spirit of God, who thus opposes himself to the will of God, and of our Redeemer. Surely it cannot be that holy Spirit given to the Church of Christ, who shall forbid water in Baptism, when Christ has ordained the use of it, and made it the outward and visible sign of being admitted into it. Surely it must be—surely it cannot but be, the spirit of delusion and of the devil, that thus throws a stumbling block at the very threshold of that door by which we must enter into his Church, the only ark appointed for our salvation.

Surely it must be the suggestion of a deadly enemy, that insinuates into our minds, that the end is to be obtained, without the use of the means which God hath appointed. Surely there must be something diabolical in that *artifice* that would

thus insidiously disappoint us of our hope in Christ, and cheat us of our reward of faith and obedience.

The devil was a liar from the beginning, and so he will continue to the end. His first lie was in contradiction to the word of God; "Thou shalt *not* surely die."—This was his language when the eating of the forbidden fruit was interdicted to man in paradise: But now we are brought to the *tree of life* in the Church of Christ, and are directed to eat thereof and live; his language is, there is no *life* in it.

But, he says to those who listen to him, and who know not, I trust, what spirit it is who is seducing them—"Of what use or importance can the sprinkling of water be? Of what avail are a little bread and wine? These surely can profit you nothing in the way of your salvation. These are carnal things, and you must become spiritual. The scriptures are a dead letter—It is not they, but the Spirit that must guide you: you must be illuminated from within—you must rise superior to these outward forms and vanities, which have nothing in them, and on which if you rely, you must perish."

From this evil and subtle suggestion, of an evil and rebellious spirit, at once arises in our minds spiritual pride, self-will, and a fatal confidence in our own understandings, and in our own powers and abilities, and a contempt of every thing which is not conformable to our own conceptions. Humility is at once done away; and the meekness and docility of the child in receiving the word of God, which are required in the disciples and followers of Christ, are no more thought of. We become our own instructors. Our own spirit, or the spirit which suggested these vain, and delusive imaginations, is mistaken for the Spirit of God. The scriptures are no longer made the rule of faith and practice: but guided, as every such deluded person conceives himself to be, by a spirit speaking from within, the voice of the Redeemer in his *written word*, is heard no more; or has no other meaning, than what the spirit by which he assumes to be guided, is pleased to give.

When Christ says, "unless you are born of water and of the Spirit, you cannot enter into the kingdom of Heaven," that is, you cannot be made a member of my Church, and admitted into my covenant, without this my appointed means; this spirit of delusion instantly replies, "Water is not necessary, the Spirit is all." And the spirit that utters this, claims to be the Spirit of God, at the very time that it contradicts God himself. How this differs from blasphemy, I am at a loss to conceive. And it nearly concerns all those who are implicated in this delusion and guilt to consider it most seriously, most solemnly.

The same reasoning may be applied to the sacrament of the Lord's supper, which he hath instituted and commanded to be received. His injunction, "do this in remembrance of me;"—his declaration, "This is my body, this is my blood;" and his assurance that, "unless you eat my flesh, and drink my blood, you have no life in you;"—this injunction and command I say, and these express declarations of our great Lord and Master, are made to signify nothing by this spirit of delusion, which is gone forth to deceive—which assumes to itself to be wiser than God—which places itself in the place of God, and would be obeyed as God.

We are directed, my fellow christians, to try every spirit that intrudes itself upon us, and offers itself for our guide: and how shall we try it, but by bringing it to the test of the written and revealed word of God, the only foundation and ground of all our hope? Every spirit, therefore, that speaks contrary to that word of God, must be a lying spirit gone forth to deceive, to disunite, and destroy the Church of Christ—to lead even from the strait gate and narrow path of salvation, worked out by our Redeemer, into the broad way of destruction opened and prepared by the evil one. And however moral and sanctified that spirit may pretend to be, be ye well assured that he is an angel of darkness in the disguise of an angel of light. He comes under a moral and sanctified appearance, that he may the more effectually de-

ceive, and betray—that he may the more insidiously entice and separate you from the Church and fold of our Redeemer.

The limits of a Sermon will not allow me to dwell longer on this most important subject ; or to take into consideration some other innovations in the Church of Christ, which the self-will, the self-conceit, and presumption of vain men have introduced into it, wresting the scriptures to their own and others destruction.

Suffer me, however, to detain you a few minutes longer ; and by a short, simple, and plain statement of facts, to enable you to judge for yourselves, and to guard *generally* against the many and dangerous prevailing delusions of these last and perilous times, of which I beg you to remember, we have been long foretold and forewarned.

Be attentive then, and recollect, that we christians, who were once Gentiles, are through the grace of God, made the children of Abraham, and engrafted into the stock of the Jewish Church. The Jews, the natural branches being cut off for their unbelief (though they are one day to be restored through faith in Christ) we are engrafted in their stead. We are the same Church still, only under a different and more perfect dispensation, and enjoying a clearer and brighter light. We are now no longer under Moses and the Law : but under Christ and the Gospel.

The divine authority of the Priesthood remains the same, and must not be invaded by man at his utmost peril. Christ is our king and our great high priest, and his ministers, his priesthood hold their authority from him, being sent by him, as he was sent by the Father, as he himself hath announced.

We know the great criminality incurred by the invasion of the Priesthood under the Mosaical dispensation of the Church ; and is it possible that we can conceive it to be less so now, when under the dispensation of the Son of God himself ? Is it not a subject at least worthy of the serious consideration of all who profess themselves his disciples, and acknowledge his authority ? Do we not perceive to what a degree of presump-

tion men have been led, by a want of that due reverence and consideration, which the great importance of this subject demanded? Do we not see, in these last and degenerate days, not only vain men, but *women* also, *shamelessly*, but I hope *ignorantly*, intruding themselves into the sacred ministry, and assuming the authority of *public preachers*, unmindful of that retired and subordinate state, in which the God of nature, and the gospel of Christ hath placed them?

The sacraments of the Church are also still continued; and are equally binding upon us, and necessary to us: only instead of *Circumcision* and the *Passover*, *Baptism* and the *Lord's Supper* are now instituted by our great High Priest and Lawgiver.

The first of these, baptism, is appointed by him the laver of regeneration—the washing from sin: and made the mode of admission into his Church, instead of the Jewish rite of circumcision. Without which washing and regeneration, Christ hath declared we cannot now enter into his Church and Kingdom.

The second, is the sacrament of his body and blood, and is to be eaten by faith in remembrance of him. This is eaten as the Paschal Lamb was, at the Passover, Christ being that Lamb which was slain from the foundation of the world. The Jewish Passover looked forward in faith and expectation to the sacrifice of Christ which in the fulness of time, *was* to be made for the sins of the world:—The christian Passover, which is the Lord's Supper, looks back in faith, and gratitude, and love to that sacrifice, which *has been* made, and offered, and accepted by God.

The flesh of the Paschal Lamb eaten in the Jewish Passover, represented the body and blood of Christ, as the bread and wine are now made to do in his Supper, by that Lamb of God himself, who hath said, and commanded, “do this in remembrance of me.”—What mortal man then, what presumptuous and impious spirit, shall contravene or oppose what he

hath thus solemnly and authoritatively ordained and commanded?

The christian Church, as was the Jewish Church, is a visible one. It must have a visible priesthood, and visible sacraments, or how else shall it be known? How else shall men be enabled to enter into it? How else shall we know that we are in unity and communion with it? But it is also spiritual, and is in the guidance and superintendence of the spirit of God, which sanctifies and preserves it, and will preserve it to the end of the world. It is the visible representative of the body of Christ upon earth, and the Spirit of Christ is in it.

The Jewish children were admitted into it by the visible sign of circumcision: The children of christians are now admitted according to the ordinance of Christ, by the visible sacrament of baptism. The Jewish children were to be admitted into it, at eight days old, under the severest penalty, and why, let me ask, should not christian children be admitted also? When Christ has made us free, why should our children have fewer privileges than theirs? Why should ours be excluded from his covenant, when theirs were admitted? Is not the faith of the parent now equally sufficient for their admission as then? Is not the promise also to us, and to our children? Has not our Lord and Master authoritatively said, "Suffer little children to come unto me, and forbid them not?" Hath he not declared that "of such is the kingdom of Heaven?" and does not the whole practice of antiquity from the apostles days to the present time, concur in this? How then is it, that any among us shall say, "suffer them not?" "Suffer not little children to come unto Christ!" Who shall presume to exclude them from the Church and covenant of their Redeemer, and from the promises included in it? And how shall they be guiltless who thus presumptuously undertake to exclude them?

The name of the spirit of delusion is, Legion, for they are many. Be then, I beseech you, my brethren, unremittingly

upon your guard : “ Watch and pray, lest ye enter into temptation ”—lest ye be led by them, from the pure faith of the gospel, into dark and forbidden paths : Lest ye shut yourselves and others from the kingdom of God.

A false light is more dangerous than no light at all ; and is ever put forth to deceive : and are ye not yet aware of the deceiver ? Do you know that our great adversary, the Devil, is daily going about seeking whom he may devour ? Try the spirit then, before you yield yourselves up to it. Try it by the unerring word of God, for there is no other rule by which it can be tried. That rule given by *God himself* once abandoned, you can have nothing to direct you—you will be left exposed to the deluding artifice of every deceiver—of every vain and impious pretender to the spirit of God.

Remember, it is by the rule of the gospel of Christ, not of your own opinions, or of the opinions of others, that you will be judged at the last day ; and by that rule you must now abide, if you hope for salvation through him. “ Whosoever preacheth any other gospel (saith St. Paul) let him be accursed.”

The subject is too serious, my Christian brethren, to be thought of light by you. Revolve, therefore, what has been said, deeply, and duly, and impartially in your minds, lest ye be led away from the truth, and forfeit your hope of life eternal.

Remember that the wages of sin is death : And do not forget, I beseech you, that sin doth not consist in the neglect and breach of moral duties only, but in the neglect of positive duties also. Both are enjoined upon you, by the same divine authority, and you owe the same implicit confidence to both. “ These ye ought to do, and not leave the other undone.”

Sin in its most comprehensive sense, *is revolting from the authority, and disobedience to the will and word of God.* This is that sin whose “ wages is death.”

The sin of Adam which brought death into the world, was neither adultery, nor theft, nor murder—it was disobedience

to a positive command of God : " Of every tree of the garden thou mayest freely eat ; but of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day that thou eatest thereof, thou shalt surely die." And bear it in mind, that it is through the perfect obedience of Christ, who came to fulfil all righteousness, that our faith in him, is imputed to us for righteousness ; and that it is by obedience to him, that we have hope of *life eternal*.

Our great business, therefore, is to endeavour to become holy as he is holy, pure as he is pure, and perfect in good works, as he is perfect ; and by the means which he our Lord and Master hath appointed and ordained.

In one word, it must be our meat and drink, like him to do the will of God. We must like him endeavour to fulfil all righteousness, and to leave nothing undone. We must observe and do whatsoever he hath commanded us.

We shall then not fail to attain, at the last day, to a glorious resurrection from the dead ; and to obtain through him the gift of God, eternal life, in the kingdom of our Almighty Father ; which is my most fervent prayer for you all, to God the Father, God the Son, and God the Holy Ghost, the Creator, the Redeemer, the Sanctifier, the only one God blessed for ever : To whom be all honour and glory, thanksgiving and praise, now and for ever more.

FOR THE CHURCHMAN'S MAGAZINE.

The Christian's answer to the Heathen's question.

The Philippian jailor said unto Paul, *What must I do to be saved?*—And Paul answered and said, Believe on the Lord Jesus Christ, and thou shalt be saved.

Had this question been put to a Heathen philosopher, he would have been puzzled for an answer ; addressed to a Christian apostle, it met with a ready and decided answer

Propose this question to a modern unbeliever of the most improved understanding and extensive knowledge, and he cannot tell what to make of it. If he give any answer at all, which it is a chance if he attempt to do, it will be a very unsatisfactory one to him who asks the question with sincerity; he will perhaps reply that he does not know of any need to be saved, but that will be far from satisfying one who feels himself to be an accountable and sinful being. Yet this is the most important and interesting question that can enter into the mind, one which occurs to every man in the course of his life, and one which must be answered before we can die in peace. A fit of sickness, the death of a friend, or some other dispensation of Providence, at some time or other, awakens every man to a serious reflection on his future prospects, and an anxious desire to know how he may secure the favour of that Almighty Being, on whose favour alone his future happiness must rest.

This perhaps, reader, has been the case with you: perhaps while lying on the bed of sickness, while following to the grave some departed friend, while listening to some serious exhortation, perhaps this question has rushed upon your mind, with a feeling higher than any temporal question could excite. "What must I do to be saved?" If such has been the case, I trust you have not let it go by without a satisfactory answer. I trust you have improved those moments of serious reflection, those seasons of grace which God vouchsafed you, into a settled and practical conviction of the truth of your religion. But if on the contrary, you rarely or never think of these things, and when you do consider them as matters of but little importance, let the anxiety of a Heathen reprove you; let the example of a Philippian jailor, bred up in Heathen darkness, reprove the blindness of him who has been brought up under christian light. If reader like beasts we perished, like beasts we might live. If when this mortal frame is dissolved, we sunk again into that original nothingness from which we came, this question would be a needless inquiry. But

seeing we are not beasts, but men ; seeing that we have within us a principle of immortal life, which shall continue to exist, when this mortal body which it now inhabits shall be mouldered into dust ; how can we be careless of our future fate ? Yes, reader, when all terrestrial things are past and gone, we shall yet survive ; and when the fatal hour is come, decreed in the Holy Providence of God, when this world and all that therein is, shall be consumed and pass away ; when the Heavens shall pass as a scroll, and the elements shall meet with fervent heat ; when God like a vesture shall fold them up and they shall be changed—we shall be there to see ; we shall be present at the consummation of all things, and stand unmoved but by the prospect of God's favour or displeasure. Where then shall be our confidence ? Where shall be our trust ? Who shall support us in the presence of that God before whom angels veil their faces, and the Heavens are not pure in his sight ? Of whom may we seek for succour but of thee O Lord, who for our sins art most justly displeased ? Is it then a matter of but little importance, to look forward to that time and prepare ourselves for it ? Count we it a small thing what shall become of us for ages upon ages, when we think it a great thing how we shall fare for a few months or years ? Away with such delusion ! away with such blindness ! If these things in truth be so, as both God and nature assure us ; if after depositing these frail bodies in the grave, we shall soar to other and unknown regions, and there exist for ever and ever, in pleasure or in pain ; let us now join heart and soul in the question, What shall I do to be saved ?

V.

Popular Preaching.

[The following remarks of the celebrated Mr. Richard Baxter, are as applicable to the present state of the world, as to that in which they were written, and deserve as much attention from christians in the nineteenth, as from those in the seventeenth century.]

IT grieves my very soul to think, what pitiful, raw, and ignorant kind of preaching, is crowded most after, in many places, for the mere affectionate manner of expression, and loudness of the preacher's voice. How oft have I known the ablest preachers undervalued, and an ignorant man by crowds applauded, when I that have been acquainted with the preacher *ab incunabulis*, have known him to be unable well to answer most questions in the common catechism. The world's experience puts it past doubt, that the generality of the vulgar, unlearned and injudicious sort of men, do value a man by his tone and voice, more than for the judgment and excellency of his matter, if not put off by such advantage.

Cure of Church Division.

REVIEW.

The Origin, the General Character, and the present situation of the Protestant Episcopal Church in the United States of America—a Sermon, preached in St. James's Church, in the city of Philadelphia, on Wednesday, May 18th, A. D. 1814. On the occasion of the opening of the General Convention of the said Church, and of the consecration of the Right Rev. Bishop Moore, of Virginia. By John Henry Hobart, D. D. Assistant Bishop of the Protestant Episcopal Church in the State of New-York. Published by desire of the Convention. Philadelphia, Bradford & Inskeep, pp. 38.

The Churchman's Magazine never aspired to the high honour of being ranged with that class of important and highly respectable publications denominated *Reviews*. Much less, does this miscellany *now* aim at distinction in this walk of literature, improved and enriched as it is by the labours of illustrious talents, taste and learning.

Ours is an humble office. It is to send among the uninformed, correct views on subjects connected with religion and the church. Our design is to furnish instruction in sound

principles, to offer incentives to piety of life and conversation, to those very many in our communion, who would be deterred from reading an elaborate work, or prevented by the narrowness of their pecuniary means, from purchasing an expensive one.

As a Religious tract, this miscellany is certainly among the *very cheapest* offered to the religious world; and while we consider our office in conducting it an humble one, we are very far from regarding it as either useless or destitute of respectability. If to correct the erroneous,—enlighten the ignorant,—and animate the pious be laudable, then, we consider ours a useful and respectable employment.

When we shall at any time take notice of the publications of the day, our principal aim will be to invite the attention of our readers to whatever we shall consider interesting, important and useful in the work of which we speak; or to guard them against what we may deem pernicious in the publications which may fall in our way.

It is in the former of these views, that we are induced to point the readers of the Churchman's Magazine to this interesting, eloquent and judicious discourse, which was delivered in a manner so impressive and tender, as to secure the profound attention of a very large audience, for an hour and a half.

At the opening of our conventions, the general duties of the ministry have been frequently discussed, especially by the venerable and learned President of the House of Bishops, in a manner claiming the most serious attention, and at the same time reflecting the highest honour, on our church. We think however, that the sermon before us possesses great merit in the originality and interest of its plan, which is to set forth,

“ The peculiar duties incumbent on the Clergy and Laity of our church, from a consideration of

Her origin,

Her general character, and

Her present situation.”

A striking feature of this discourse, and we think of its author's writings generally, is his regarding the Church as a sacred body, united to her divine head, Jesus Christ.

With many zealous and sincere defenders of our communion, we too often observe a stile of remark, indicating a solicitude for the character of the object of their attachment, rather than a conviction that the church is to be regarded as the nursery of souls for heaven, the channel through which are conveyed, the blessings and graces of the Saviour.

Having drawn in a few words the character of the church, as tracing her origin "through the uninterrupted series of creeds, of the ministry, and of ordinances, to the only source of spiritual authority, Jesus Christ, the Lord of heaven and earth, and the head over all things to his church:"—and having shown what constitutes any individual church, "a pure and vital member of the body of Christ," the preacher proceeds:

Viewing then that branch of the universal Church to which we belong as a pure and vital member of the body of Christ, we are bound to revere her as a spiritual society of divine origin—not an engine of human workmanship, to be employed as human policy and human passions may dictate; but a structure formed by the hand of a Divine Architect, which is to be an holy temple unto the Lord, in which souls are to be trained, by the grace of the spirit accompanying the word and the ordinances duly administered, unto glory and honour and eternal life—not an institution resting on the sandy basis of human power, and supported merely by the talents and the efforts of fallible men; but a spiritual building placed on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone; and while continuing to rest on this rock of ages, protected against the gates of Hell by the power of the Most High—not a kingdom which, like the kingdoms of this world, may employ against the violators of its laws the secular arm, the terrors of pecuniary loss, and corporeal sufferings; but a kingdom whose punishments like its powers, are spiritual, extending only to the forfeiture of its spiritual privileges.

Hence also result the most important lessons both to rulers and ruled—inculcating on the former the momentous truths, that the power committed to them is not to be employed as the base instrument of corrupt ambition, or the cruel engine of vindictive passions, but like the divine source from whence it emanates to exert itself for the reformation and the salvation of the objects of its discipline; that those who hold

this power, responsible according to the legitimate provisions of ecclesiastical authority to the tribunals of the Church on earth, are to render a more strict and awful account to that tribunal whence they received their commission, and to which they offered their solemn vows of fidelity to the prescriptions of the Church, and of being “so merciful that they be not too remiss, and so ministering discipline, that they forget not mercy”—inculcating on the ruled the equally important truths, that the power of the Church, exercised according to legal forms and for legitimate ends, is, in the highest sense, the ordinance of God; that “whatsoever is thus bound on earth is bound in Heaven, and whatsoever is thus loosed on earth is loosed in Heaven;” and that they who in such case resist cannot expect a penalty less severe than that which is denounced by an inspired Apostle against unlawful resistance where the authority is entirely human, and the ends temporal and civil for which it is exercised.

Lastly, in reference to the divine origin of our Church, we are called on to revere, to love, to obey her as the *spouse and body of Christ*. In this view, how jealous should we be of her honour; how tenacious of her purity; how tender of her peace. The Redeemer has placed her in the most interesting and tender relations to him. She is near to him as his own body. She is dear to him as the most precious object of human affection. Blessed Lord! can any professing Christian thus regard thy Church and offend her! Can any who bear thy sacred name, sully by their unholy lives the purity of thy *spouse*? Can any, through selfish and unworthy passions, introduce disorder and division into thy Church, and wound thy sacred *body*? Save us, we beseech thee, from the tremendous guilt—save us from the horrible punishment which must ensue.

When the author of this sermon makes it the boast of the church in the United States, that she descended from the church of England, he enters on a delicate subject, a ground which in the present state of political affairs, it is extremely difficult to tread. But delicate and difficult as it is, he has gone over it with so much clearness and judgment, that we trust he will escape the censure, of even the most jealous and fastidious.

It has long been obvious, that great prejudices have existed against the church from the circumstance that she has descended from the church of England; and that in England the civil and ecclesiastical governments are united. Hence many honest people have foolishly imagined, that the church in this country must be in favour of the government of Great

Britain, and a union of church and state. The author of the sermon before us places this particular in the most clear and judicious light. And the language he holds, we are fully satisfied, is the language of churchmen generally, in this country.

In boasting of our origin from the Church of England, he does not contemplate her as enriched with secular wealth, adorned with secular honours, or defended by the secular arm. Of the *policy* of this union of the civil and ecclesiastical authority, so that the latter, in commutation for the wealth and patronage of the former, relinquishes a portion of her legitimate spiritual powers, and is in danger of being viewed as the mere creature of human institution, and of being made the engine of state policy, there have been sound churchmen, even of her own communion, who have entertained serious doubts.

Nor is the Church of England contemplated in connexion with the character or conduct of the government or nation where she is established, concerning which, wise and good men, and within the knowledge of him who addresses you, correct and exemplary churchmen entertain very different opinions; and your preacher would deprecate as unsound in principle and most impolitic in its results, any connexion of our Church, as a religious communion, with the principles and views of political parties.

Nor does he contemplate the Church of England in that particular organization of her government, and those local ecclesiastical appendages which involve no essential principle of Church order.

But in boasting of our origin from the Church of England, he views her merely as a *spiritual society* possessing the faith, the order, and the worship which were the characteristics and the glory of the primitive ages of the Church.

We boast then of our origin from a Church, which, in renouncing the despotic claims of the Church of Rome, tempered, with such singular felicity, zeal and ardour with prudence and moderation, as to reject the errors, the superstitions, and corruptions of that Church; while she retained the primitive faith, order, and worship which those errors, superstitions, and corruptions had debased and disfigured, but with which they were so intimately mingled as to render the separation a work of extreme difficulty and imminent hazard. We boast of our origin from a Church which, in reference to the soundness of her principles, the talents and piety of her clergy, and her efforts in the cause of the reformation, still maintains the proud title which at the first she acquired of being the *glory of the reformed Churches*—A Church which Cranmer, and Latimer, and Ridley, enriched by their blood; in whose cause Chillingworth, and Hooker, and Horseley, exerted the strongest powers of in-

telleet and employed the most varied and profound erudition; which Barrow, and Tillotson, and Porteus, honoured by their eloquence; in which Andrews, and Taylor, and Horne, displayed the lustre of a fervent piety—a Church, which, shaking off the infirmities, the lukewarmness, and the weaknesses, of old age, now comes forth in the vigour, and the freshness of apostolic youth, to carry the cross of our Saviour, that pledge of Salvation, to the strong holds of pagan power; and to illuminate, with the light of Scriptural truth, the regions where error and superstition have held their reign.

We cannot refrain from particularly adverting to that part of the foregoing extract, in which the preacher “deprecates as unsound in principle, and most impolitic in its results, any connexion of our church, as a religious communion, with the principles and views of political parties.”

To abstain from every thing, both in their public and private conduct, which would subject the church to the imputation of such “connexion,” is among the first duties of the clergy. Whenever a clergyman displays the views and feelings of a political partizan, his influence among those whose spiritual good should be his supreme object, will be seriously injured; and it will be well, if he does not thereby endanger the general reputation and interests of the church.

In delineating the *general character* of our church, the preacher has given a concise and comprehensive view of those prominent and momentous doctrines, which are inculcated in her creeds and articles. We consider this as one of the happiest displays of his talents as a preacher, and can only regret that our limits will not allow us to transcribe the whole of this division of his discourse.

On the subject of the *worship* of the church, he is equally interesting and correct. The character of our inimitable Liturgy is drawn by the hand of a master. The great truths of the gospel are shown to be contained in this most sublime of all uninspired books.

In this form these truths and promises are daily presented to the people, and carried to their understanding, their hearts and affections. The liturgy then preaches with an eloquence and a power that breathes in no uninspired book, that animates no

uninspired tongue. The liturgy like the ark of the covenant preserves the heavenly law. By the liturgy was the flame of divine truth kept burning amidst the darkness and the desolation of our Zion. It is an invaluable depositary of all those truths which constitute the gospel, the power of God unto salvation; and from thence the servants of the sanctuary may display them in primitive lustre and apostolic power.

The duty both of Clergy and Laity to adhere with devout and uniform zeal in their attachment to this *form of sound words*,—to frown upon every departure from the wholesome requirements of its rubrics is thus forcibly urged.

Shall we directly or indirectly loosen the hold which this Liturgy ought to have on the affections of our people, and thus prepare the way for the gradual extinction of the purest source next to the Bible of divine truth, and celestial devotion?

Cold indeed must be that heart which advocates the liturgy merely because the Church has prescribed it, venerable as is her authority; which makes it merely the Shibboleth of a sect; which while it denounces the least departure from its prescriptions, neither glows with its fires, nor speaks with its tongue. The liturgy commands our veneration, our devoted attachment, as the sacred relick of apostolic times, as the precious legacy which martyrs warmed with their spirit and wrote in their blood; as the prescription of the Church which in this case speaks with an authority that is ratified in Heaven—But, I repeat it, the liturgy commands our veneration, our devoted attachment still more, as, next to the Bible, the purest source of divine truth and celestial devotion.

The question then, I repeat it also, is deeply important—Shall we directly or indirectly, weaken or limit the influence of this invaluable manual of truth and piety? It would be an insult to your judgment to attempt to prove, that aberrations from this Liturgy tend to this deplorable result. The question then concerning these aberrations is not solely a question concerning the obligation of rubrics and ordination vows; but a question whether we shall preserve to the Church this source of truth, this light of devotion. The evangelical excellence of our public service is not its security. Against its venerable and sober forms, the spirit of enthusiasm wages irreconcilable war; and it will be ultimately successful if the clergy, the appointed guardians of this liturgy, voluntarily surrender any of its holy devotions. Where individual judgment is substituted for public authority, and where private fancy moulds the service at pleasure, all security is lost for its preservation. Who shall direct or who shall restrain where private judgment has wrested the reins from public law? What part of the service is secure, when the almost infinitely varying judgments of men are permitted to alter it? How long will it retain its place in the temple, if when the

members of our Church meet for social worship, they substitute for the *daily* morning and evening prayer, extempore effusions, or even premeditated devotions, necessarily inferior in excellence and authority? If *one* should omit the law of God as proclaimed in its awful prescriptions and sanctions by Jehovah himself, on Sinai's mount, what shall prevent *another* from withholding those sacred services which exhibit the cheering consolations of Zion's hill? One part of the service may be omitted for one reason, and another part for another. The part omitted by one constitutes, in the judgment of another, the brightest feature in the liturgy. Omissions, alterations, additions in the public service, most certainly and naturally produce the impression that some parts of it are defective, others imperfect, others of little moment, and others wholly unnecessary. The inevitable result is, that where the liturgy is venerated and loved, that veneration and attachment are weakened; and where lukewarmness and enthusiasm have excited an aversion to the liturgy, that aversion is fortified by the authority even of its guardians. What more certain, than the fatal results of innovation. Friends then of evangelical truth! honest advocates of vital piety—will you be accessory in depriving the people of the exhibition of this truth which the liturgy contains, and of the influence of the ardent spirit of piety which animates this liturgy? Friends of the Church—will ye extinguish her brightest glory?

When speaking of the *Apostolic order* of the church, the Right Rev. Preacher makes a judicious and important distinction, between her *ministry* and her *government*. The former, in the three orders of Bishops, Priests, and Deacons, is of divine appointment, deriving its authority by regular transmission, from Christ, the head over all things to his church; and cannot, as to the essential powers of these orders, be changed or modified. The government of the Church, properly so called, embraces the mode by which the legislative, executive and judiciary powers of the church as a social body are exercised; and in subordination to the peculiar and essential orders of the ministry, may be a subject of human regulation.

To the government, properly so called, of the Protestant Episcopal Church in these United States, this Sermon adverts with great propriety. The language which has often been used to convict churchmen of a fondness for Monarchical government, and of unfriendliness to the political institutions of our country, would soon be silenced by a candid ex-

amination of the fact, that, there is in the structure of our Ecclesiastical government, a striking similarity to the civil polity.

The order of the Church then, as it respects the constitution of the ministry, is apostolic and primitive. In respect to her *government*, properly so called, the forms by which she exercises her legislative, executive, and judiciary powers, there are a few pre-eminent characteristics, which you must permit me merely to point out.

And here we first recognise the important principle involved indeed in the very nature of all good government, that all orders of men, affected by the laws, should have a voice in framing them. Accordingly, no act in our church, not necessarily involving a point of divine institution, has the force of law, until it has received the sanction, under the forms of the constitution, of her bishops, her clergy, and laity.

We notice also the conformity of our ecclesiastical to our civil constitutions, in the *division of power* in the exercise of legislation; the bishops of the church constituting one house, in general convention, and the clerical and lay deputies another, with co-ordinate and equal powers. All the advantages of deliberation, of experience, and of security to individual rights, of which by this arrangement, our civil constitutions boast, are secured in the organization of our Church.

We notice a similar conformity and further excellence, in the *unity* of her executive head; her bishops being vested by the very nature of their office with the executive authority—And thus are secured that vigour, that decision, that promptness, and at the same time that responsibility, and of course that fidelity, which it would be impossible to secure at least in an equal degree, were the executive power of our church entrusted to large and popular assemblies.

In like manner, though from the nature of his office, the bishop is the ultimate judiciary tribunal, yet he can inflict no public censure and no punishment but in the due course of law, by which a knowledge of the charges against him, the means of defence, and a trial by his peers, are enjoyed by every individual.

Apart then from the *divine institution of the ministry*, we have cause of boast respecting the *order* of our Church, that it exercises the *powers of government* agreeably to the principles of right and justice, and of those forms of civil polity, on which experience has impressed the stamp of wisdom.

We could dwell with great pleasure upon the conclusion of this Sermon, which reviews the causes of congratulation to the friends of our communion, and especially upon the application which is made to the occasion of the consecration of

a Bishop for the Diocese of Virginia. The manner in which the Preacher speaks of the Church in Virginia, so long descending from her once splendid and flourishing state, and his address to the candidate* for the Episcopate, are equalled only by the tenderness and sublimity of that solemn office of the Church, by which the Episcopal authority is conferred.

We cannot take leave of this discourse without expressing the wish, that it might be printed in a very cheap form, for the purpose of circulating it as a religious tract. In our humble opinion, a more useful one could not be distributed.

POETRY.

FOR THE CHURCHMAN'S MAGAZINE.

Paraphrase of the 6th, 7th, 8th, 9th, 10th, and 11th verses of the 6th chap. Prov.

Thou sluggard, turn thee to th' industrious ant
 And learn from her the providence you want ;
 Mark tho' no master rules, or guides her way,
 By nature taught she works the livelong day,
 Returns from harvest laden with the spoil,
 The rich reward of industry and toil.
 And while she may provide the plenteous store
 To shield from want stern winter's dreary hour!
 Awake thou fool ! no longer suffer sleep
 T' enslave thy mind, thy soul in bondage keep ;
 Think not that ease and indolence shall yield
 The plenteous harvest or the fruitful field.
 He who shall waste the time which bounteous heav'n
 To him for all wise purposes has giv'n,
 Ere long shall feel in bitterness of heart
 Of want the sting—of poverty the smart :
 And in his bosom then shall learn to know

* The Rev. Richard C. Moore, D. D.

He nurs'd as friend, his sternest, deadliest foe.
 Then wake thee sluggard, ope thy heavy eyes,
 Turn to the ant, and seek thee to be wise.

B.

New-York, May, 16, 1814.

HYMN.—TUNE, HOTHAM.

1. Jesus, lover of my soul,
 Let me to thy bosom fly,
 While the raging billows roll,
 While the tempest still is high !
 Hide me, O my Saviour hide,
 Till the storm of life is past :
 Safe into the haven guide ;
 O receive my soul at last.
2. Other refuge have I none,
 Hangs my helpless soul on thee ;
 Leave, ah leave me not alone,
 Still support and comfort me :
 All my trust on thee is stay'd,
 All my help from thee I bring ;
 Cover my defenceless head
 With the pardon of thy wing.
3. Thon, O Christ, art all I want ;
 All in all in thee I find :
 Raise the fallen, cheer the faint,
 Heal the sick, and lead the blind :
 Just and holy is thy name,
 I am all unrighteousness,
 Vile and full of sin I am,
 Thou art full of truth and grace.
4. Plenteous grace with thee is found,
 Grace to pardon all my sin ;
 Let the healing streams abound ;
 Make and keep me pure within ;

Thou of life the fountain art,
 Freely let me take of thee :
Spring thou up within my heart,
 Rise to all eternity.

RELIGIOUS INTELLIGENCE.

DOMESTIC.

New Church in the city of New Haven, (Connecticut.)

On the 14th of May last, the Corner Stone of a large Church was laid in the city of New Haven, under the name of Trinity Church.—On this occasion an appropriate religious service, previously prepared, was performed by the Rev. Samuel F. Jarvis, of Bloomingdale, (N. Y.) the Rector, the Rev. Henry Whitlock, being absent on a journey for his health.

The following is the address delivered by the Rev. Mr. Jarvis to a large concourse of people.

ADDRESS.

MY CHRISTIAN FRIENDS,

It has fallen to my lot, in the absence of your worthy rector, to lay the corner stone of a building, in which you and your children will hereafter worship the God of your fathers ; and it is with no ordinary degree of pleasure that I offer you my congratulations on an event so peculiarly interesting. Were this building to be devoted to common uses, or were the period of its duration to be short, I should not feel as I do now. But the laying of this corner stone, is an event enobled by its relation to the highest dearest objects of human affection. It is an act of homage to God. It confers a lasting benefit upon yourselves. It bequeaths a blessing to your prosperity.

To fit men for heaven—to transform them into children of light, is the grand object of all religion ; and whatever tends to produce this effect, is to be classed among the means of religion. Every act, therefore, by which we contribute to the promotion of this object, is truly and properly an act of homage to our Maker.

The erection of a building for public worship is of this nature. Man is powerfully swayed by his senses. Of a worship altogether mental he knows nothing. A spirit, totally disconnected with this earthly tenement, is too ethereal a substance to come within the grasp of his comprehension. His religion must be embodied—must have “ a local habitation and a name ;” and though God dwelleth not in temples made with hands, yet the very constitution of our nature makes it requisite, that there should be some particular spot appropriated to divine worship.

But man is also the creature of arbitrary associations, and great care is therefore to be taken, that no debasing idea be permitted to infuse its leaven into his worship. Hence it is essential to the homage of God, that such structures should be erected for his service, as will command the respect and veneration of those for whose use they are designed. A savage might look with veneration on a church built of logs and covered with thatch; for the comprehension of his untutored mind might not extend beyond it; but were we to behold such a building in this community, we should feel that the honour of God was violated; for we should inseparately connect with it, those ideas of poverty and meanness, which are utterly inconsistent with our veneration for the Supreme Being. The structure of our churches must, therefore, keep pace with the extension of our wealth and the progress of our refinement. And though He who accepted the widow's mite, would, doubtless, accept the humblest and the rudest offering of the poor and ignorant; yet an offering from our hauds, equally rude and equally humble, would not meet with so favourable a reception. And the reason is obvious. It is because we live in a refined and civilized society. It is because we live at a period, when all the arts and sciences seem to vie with each other in rapidity of improvement.

The elegances of life and the refinements of taste, are as much the gifts of God as any other other blessings that we enjoy; and we are as much bound to devote them to his service, as we are to devote the rest of our bodily and mental faculties. In this view, it is a source of great pleasure, that you, my brethren, will set a laudable example to your fellow Christians, by erecting your Church according to a mode of architecture, of which, as yet, there is not a perfect and pure specimen through the whole of the American republic. That style of building which is commonly termed gothic; and which is distinguished by its pointed arches, and its slender clustering columns, is peculiarly adapted to sacred uses. The experience of ages has proved, that it tends, more than any other, to fill men with awe and reverence, to repress the tumult of unreflecting gaiety, and to render the mind sedate and solemn. Whatever tends, in any degree to make men serious and devout when they approach the Divine Majesty, is an auxiliary to his service; and the providing that which produces this effect in the greatest degree, is an act by which we doubtless honour and glorify our Maker.

But, brethren, what is of still greater consequence in the sight of God than the structure of this building, is the great degree of harmony which has hitherto marked your proceedings. You have exhibited the interesting spectacle of a numerous congregation uniting, with one heart and one soul, in presenting to your Creator a free-will offering. No dissensions, as to the place, time or mode of building, have occurred among you; but every man hath been eager to aid to the utmost of his ability, and hath cheerfully executed whatever he was required to perform for the general good. Continue to act thus, and He who delights to be called the God of peace, of unity and

concord, will be with you and bless you. Your oblation will be acceptable in his sight, and your prayers and praises will ascend as sweet incense to the throne of his majesty.

I need not dwell upon the interest which you yourselves must take in this building. It has already been remarked, that local associations have a most powerful influence. The spot which hath witnessed the sports of childhood, is for ever dear to our remembrance. Every place, in which any interesting scene of life hath passed, is an object of strong attachment. But to a Christian, what is so dear, what so interesting, what so important, as his religion? And with your religion, brethren, this spot will hereafter be inseparably associated. Here you will offer up your praises; here you will listen to the word of life; here you will receive the sacramental bread and wine; here you will dedicate your children in baptism; here you will present them to receive religious instruction; here you will fit your souls for heaven.

Nor, when your heads are laid low in the dust, and your voices will have ceased to be re-echoed along these walls, will the tongue of praise be mute; for your children will catch the strain as it dies on your lips, and will continue it from age to age. It is one of the distinguished excellencies of our worship, that most of the prayers which it contains have been in use from the earliest and purest ages of the church. For fifteen hundred years at least, have many of them served to express the humble adoration of those saints, who are now uniting in the worship of the Church triumphant. The prayers of Basil and Chrysostom, of Cyprian and Augustine, of Cranmer, Latimer and Ridley, are those which we and our fathers have offered. It is a delightful thought, my brethren, that our children will be able to say of us, as we now say of the blessed men who have gone before us, "These prayers our fathers have uttered; and this sanctuary, erected by their zeal and their exertions, is the patrimony which they have bequeathed to us!"

I cannot conclude, without giving utterance to a reflection, which comes across my mind with so much force, that I am unable to restrain it. If blessed spirits, after they have left this busy stage of being, take any interest in its affairs, (and I know not that either reason or religion will forbid the thought,) with what delight must your late venerable Rector, and the friend of his early years, his companion in life, and his speedy follower in death, behold this present scene!* You well remember with what interest they thought and spoke of this event. For more than five years did they cherish the hope of seeing this church erected; nor was it, till after repeated disappointments, that at length they discarded with reluctance, what seemed at that time to be a fruitless expectation. The feelings of our nature compel us to regret

* The Rev. Bela Hubbard, D. D. died December 6, 1812, and the Rt. Rev. Abraham Jarvis, D. D. Bishop of Connecticut, the 3d of May, 1813; the one in the 74th, the other just at the completion of the 73d year of his age.

that their evening hours were not gilded by the same prospect which now cheers our view. But it would not become us to repine at the dispensations of Heaven. All events are in the hands of an omniscient God, and it was his pleasure to remove them, we trust to a happier state of being, without having the warm wishes of their hearts gratified. Instead of lamenting their absence, let us rather be thankful that we are permitted to be present on this joyful occasion; and let us learn, from this signal instance, not to despond, if engaged in a laudable cause, even when our exertions seem to be most ineffectual. The providence of God often brings about events when they are least expected. Eighteen months have scarcely elapsed, since all hope and all expectation that this stone would be laid, seemed as unsubstantial as a morning dream.

DIOCESS OF MARYLAND.

[During the session of the convention of the church in this state, the Rt. Rev. Bishop Clagget presented the following statement relative to the discharge of his episcopal duties for the year commencing on Trinity Sunday, 1813.

At the same convention, the Rev. James Kemp, D. D. was elected Assistant Bishop, with the right of succeeding the present Diocesan, in case of survivorship.]

In obedience to the Canons of the Church, the Bishop respectfully informs the Convention, that on Trinity Sunday, in the year of our Lord 1813, he held a Confirmation in St. Paul's Church, city of Baltimore, and confirmed about twenty persons: The congregation assembled on the occasion was very large, the service of the church regularly performed, and attended to with apparent devotion; the names of the confirmed were directed to be recorded in the Parish Register. And on the afternoon of the same day, the Bishop held an ordination in Trinity Church in the same city, and ordained the Rev. George Lemmon a Deacon. The congregation here also was very large and attentive, and the service of the church was regularly performed by the Rev. Mr. Dashiell, the ordination sermon was preached by the Rev. Dr. Contee, and the Bishop delivered a charge.

On the 22d of this month the Bishop visited All-Saints Parish, in Calvert county, and held an ordination on that day in the Parish Church, and ordained the Rev. Mr. Neale H. Shaw, and the Rev. Mr. William Wicks, Deacons; the congregation was large, although the day was not favourable. The Rev. Dr. Contee preached.

On Sunday the 23rd of June, at the request of the Rector (the Rev. Mr. Smith,) the Bishop visited St. James' Parish, Anne-Arundel county, with intention to hold a confirmation *there*; but as the Rector had not returned from the Convention, the confirmation was necessarily postponed; the Bishop however performed divine service, and preached to a very respectable and attentive congregation.

On the 31st of June, the Bishop visited Queen Ann's Parish Church, Prince George's county, then vacant, and preached to a respectable congregation; he exhorted them to procure a minister, and to repair their church, the former of which they have since done, and have subscribed handsomely also for repairing their Churches.

On the 29th of September, the Bishop visited St. Ann's Parish, City of Annapolis, held an ordination, and admitted the Rev. Frederick Hatch, of North Carolina, to Priest's Orders. The Rev. Dr. Kemp preached to a very considerable and attentive congregation assembled on that occasion.

On the 31st of October, the Bishop visited St. James's Parish a second time, held a confirmation, and confirmed thirteen persons: he preached to a very respectable and attentive congregation.

On the 28th of November, the Bishop visited St. Peter's Parish, Montgomery county, preached to a large and attentive audience, and confirmed twenty-seven persons. And on the 30th, he visited Zion Parish Church, in Frederick county, preached to a respectable congregation, and confirmed twenty persons.

On the 29th of January, at the request of the Standing Committee of the Church of Virginia, the Bishop visited Fairfax Parish Church, in the town of Alexandria, consecrated that Church, and admitted the Rev. Mr. Meade, of that Diocese, to Priest's Orders.

The Bishop contemplated a visit to the lower parts of his Diocese, on the Eastern Shore, last fall, but was prevented by the frequent excursions of the enemy's vessels in the Chesapeake Bay.

The Bishop has been so indisposed by a severe attack of his gouty complaint this spring, that he has not been able to visit either the Eastern Shore, or any other distant part of his Diocese.

The Bishop thinks proper to inform the convention, that in addition to four or five candidates for Deacons' Orders already received, and as he understands, nearly prepared for examination, he has lately been notified by the Hon. Judge Edmund Key, of Prince George's county, and Mr. Matthew Johnson, of Harford county, that they intend to offer themselves to the Standing Committee of this Church as candidates for Holy Orders. When all these gentlemen shall receive orders, the Bishop thinks that the number of Clergy on the Western Shore of his Diocese will be sufficient to supply with Pastors, all the vacant Parishes of this shore who have manifested a disposition to support a minister.

The Bishop greatly laments the destitute situation of a number of respectable Parishes on the Eastern Shore of his Diocese; from the operation of several causes for some time past, several of the Clergy have every year left the Peninsula and re-

moved to other states, so that there are now many vacant Parishes, who are very desirous to procure Ministers, and able to support them; while there are but few candidates for Holy Orders to supply this deficiency.

GENERAL CONVENTION.

The General Convention of the Protestant Episcopal Church in the United States, held their Triennial Meeting on the 18th of May last, in the city of Philadelphia.— On this occasion, morning prayer was read by the Rev. T. Y. How, D. D. of New-York, and an appropriate sermon (see page 286) was preached by the Rt. Rev. Bishop Hobart.

After the sermon, the Rev. R. C. Moore, D. D. of the city of New-York, Bishop elect, of the Diocese of Virginia, was consecrated to that holy office, by the Rt. Rev. Bishop White, presiding Bishop. The Rt. Rev. Bishop Hobart of New-York, the Rt. Rev. Bishop Griswold of the Eastern Diocese, and the Rt. Rev. Bishop Dehon of South Carolina, being present and assisting.

This Convention was unusually large, and interesting, and we regret that we have not been able to procure the Journal, that we might lay before our readers, in this number, some gratifying information on the state of the Church.

PHILADELPHIA BIBLE SOCIETY.

The Sixth Report of this Society issued in May last, is a highly interesting document, from which we should make many extracts, did our limits permit.

This is the first Bible Society formed in this country. The zeal which it has manifested, and the extent of its usefulness, reflect honour upon its members and officers. The following extract from the Report before us, will give some idea of the efforts made by this Institution, for the circulation of the sacred volume.

‘The managers have the pleasure of informing the Society, that the sixth edition of their stereotype Bible is now put to press. In the first edition 1,250 copies were printed, (250 of which were on finer paper and for sale,) and 750 New Testaments. In the second edition 2,500 copies. In the third, 2,750 copies, 250 of which were for sale, on finer paper. In the fourth edition were printed, 2,500 of the whole scrip-

tures, and 1,000 of the New Testament only. The fifth edition consisted of 2,500 Bibles ; and the sixth is to embrace 2,650 Bibles, and 1,500 New Testaments. When, therefore, this last edition shall have been struck off, from the stereotype press there will have issued 3,250 New Testaments, and 14,125 Bibles. An increase of the experience and facility of the printer in working the plates, has enabled the managers to offer Bibles at 60 cents, and New Testaments at 22. But for the advanced price of the leather required for binding, they would be able to place them at rates still lower.'

At the Annual meeting of this society, in May, several addresses were delivered well calculated to arrest the attention of Christians to this work of beneficence. The following from the address of Mr. Milnor, is all that we have room to give our readers.

'Sir, (said Mr. M.) the hand of God is in this thing. "The Lord will work ; and who shall let it ? The Lord hath purposed ; and who shall disannul it ? His hand is stretched out ; and who shall turn it back ?" Yet while all the glory is to be ascribed to God, he rejoiced that we were permitted the high and enviable honour of being co-workers with Jehovah, and congratulated the Society on their having been the foremost in this country in yielding to the impulse of Christian benevolence, on seeing the flame soon spreading to the breasts of others, and on the daily occurring proofs of the practical utility of their exertions. It was true, he said, our funds had not accumulated with the rapidity of those of the Parent Society, but our schemes of usefulness did not embrace so wide a range ; we had not yet emerged from the feebleness of infancy. Many had not yet made the Society an object of attention ; and some might not yet be fully convinced of its immense advantages. Let us hope, (proceeded Mr. M.) that a new æra will open upon us this night ; and that the appeal now made to all who are anxious to do good to their fellow men, and to extend the Redeemer's kingdom upon earth, will not be in vain.

'In this godlike charity, no mistake as to object, no excess of liberality, need be feared. Its design is simple and express ; the methods of its accomplishment fair and honest ; the objects to be benefitted as many as any attainable resources will supply. To communicate moral instruction and religious knowledge by the gratuitous distribution of the unadulterated word of God, and to embrace within the circle of beneficence the poor of every denomination, are surely purposes in which we may confidently expect the assistance of every friend to the peace and order of society, as well as of every zealous Christian.

'Let the politician run over the brief, but interesting annals of the Bible Society in London. They will supply him with proofs, numerous and satisfactory, that not merely individuals, but whole neighbourhoods have exhibited surprising reformation

in their moral conduct, by the blessing of God on the distribution of the Bible amongst the lower classes. Drunkenness and riot, obscenity and debauchery have vanished, as if by magic, at the touch of this celestial wand. Sobriety, and order, and a general decency of external deportment have, in many districts, conspicuously occupied their place. If this were the only achievement of which Bible institutions could boast, it would entitle them to the gratitude and support of every friend to the tranquility and happiness of the community.

New York Religious Tract Society.

On Tuesday, May 10th, the general semiannual meeting of the Protestant Episcopal Society of young men for the distribution of Religious Tracts, was held in Trinity Church, N. York. The constitution of the society being under consideration,

Resolved, That the name of the society be altered to **THE PROTESTANT EPISCOPAL TRACT SOCIETY.**

Several other amendments were proposed and adopted; the constitution thus amended, is as follows :

ARTICLE I.

This Society shall be denominated "The Protestant Episcopal Tract Society," and shall be composed of members of the Protestant Episcopal Church.

ARTICLE II.

The object of this Society shall be to distribute Religious Tracts, chiefly of practical utility, devotional forms, &c. among the young and ignorant.

ARTICLE III.

For this end, there shall be appointed annually, a President, Vice President, Eleven Trustees, a Secretary, and Treasurer; composing a Board of Trustees, of whom five shall form a quorum. They shall be appointed by ballot, at the stated meetings of the Society, and a plurality of votes shall constitute a choice. All vacancies, occasioned by resignation, or otherwise, between the stated meetings of the Society, shall be supplied by the appointment of the Board.

ARTICLE IV.

The Society shall hold its annual meeting on the first Tuesday of February; at which time their election shall take place, and an account of their proceedings during the last session be rendered by the Board. The Board of Trustees shall meet at least once in every month. Extra meetings of the Board shall be called by the President, at the instance of any three members of the Board.

ARTICLE V.

Persons becoming members shall, at their admission, pay into the hands of the Treasurer, the sum of two dollars and fifty cents; and each member shall, at each annual meeting, contribute the further sum of one dollar. The Treasurer shall receive the donations of the benevolent and pious for the furtherance of the objects of the institution.

ARTICLE VI.

It shall be the privilege of the members, to purchase Tracts of the Society, at a reduced price, to be regulated by the Board. The Board may have the gratuitous disposal of any number of Tracts published or purchased by the Society. All Tracts presented to the Society shall be at the disposal of the Board.

ARTICLE VII.

Ladies, by contributing the same sums as the members, may become subscribers, and have the privilege of purchasing Tracts at the reduced prices.

ARTICLE VIII.

No Tract adopted agreeably to the rules of this Society, shall be published, unless it meet with the approbation of the Bishop of the diocese of New-York, for the time being.

ARTICLE IX.

This constitution shall not be altered except at the annual meeting in February, and then only by the consent of two thirds of the members present.

The following members were chosen by ballot the Board of Trustees, viz.

Rev. Benjamin T. Onderdonk, President—John J. Jones, Vice-President.

Rev. William Berrian—Rev. Evan M. Johnson—Edward W. Willkings—John W. Chanler—John J. Lambert—Murray Hoffman—William Onderdonk, jun.—Thomas D. Moore—Anthony Barclay, Samuel Rogers—William E. Duncomb, Trustees.

Samuel F. Lambert, Treasurer—William Hawley, Secretary.



EPISCOPAL SOCIETY OF NEW-JERSEY.

The Board of Directors of this Institution held their annual meeting June 30th, in the city of New-Brunswick, when divine service was performed, and a sermon adapted to the occasion preached by the Rev. Mr. Chapman, of Perth Amboy, and a collection made for the benefit of the Society.

Though small in its beginnings, and unostentatious in the pursuit of its objects, it

gives us pleasure to state to our readers, that this institution is productive of much good. In the distribution of Bibles, Prayer books, and Religious Tracts, it is the instrument of great usefulness, in diffusing religious knowledge, and increasing an attachment to the doctrines, the worship, and discipline of our Church in the state of New-Jersey. And at the same time that these important offices are rendered, a permanent fund is in a state of constant augmentation, which at a future day, may subserve still further, the interests of the Church, by aiding young men in obtaining an education for the ministry.

The following members compose the Board of Direction.

Rev. J. Croes, D D President—J. Marsh, Esq. Vice President.

Rev. Charles H. Wharton, D D—Rev. J. Croes, jun.—Rev. S. Wilmer—Rev. L. P. Bayard—J. M. Wallace—Wm. Lloyd—John Dennis—Andrew Bell—Peter Kean—J. M. Evans, Esquires, Directors.

Rev. James Chapman, Treasurer—Rev. J. C. Rudd, Secretary.

MARRIAGES.

In New-York, by the Rev. Mr. Lyell, Mr. George Chavell, to Miss Martha Dyball, both of that city.—By the Rev. Mr. Williston, Mr. George Groshon, to Miss Catharine Minuse.—By the Rt. Rev. Bishop Hobart, Mr. John I. Mumford, to Miss Clarian Louisa Underhill.—By the Rev. Mr. Brady, Mr. Ashbel W. Robins, to Miss Eliza Rutledge.—By the Rev. Mr. Onderdonk, Mr. Leigh Waring, to Miss Caroline Placide.—By the Rev. Mr. Johnston, Mr. Charles Wardell, to Miss Ann Bool. By the Rev. Mr. Berrian, Mr. Wm. Stuart, to Miss Frances Harriman.—By the Rev. Dr. Bowen, Mr. Samuel Craig, to Miss Helen Bayley.

OBITUARY.

DIED at Charleston, South Carolina, June 3d, the Rev. James Dewar Simons, Rector of St. Philip's Church in that city.

The following Obituary notice, which was transmitted to us for publication, appeared in the Charleston Courier of June 7th.

'To preserve the memory of the pious, is a holy duty, and sacred are the sorrows which embalm and perpetuate it. When the lights of the Christian world, which beam from Zion to console and guide us in this vale of tears, are extinguished, we cannot but mourn their fall, and weep in the gloomy darkness it has occasioned. *The*

beauty of our Israel indeed has fallen ! It has fallen in the strength of youth, in the bloom of beauty, in the dignity of virtue ! Though adorned by wisdom and knowledge, though elevated by genius and religion, though upheld by the strongest affections of society, yet alas ! it has fallen. Our heartstrings have been torn asunder, the most endearing ties of life dissolved—and death triumphs.

A life of active piety and virtue deserves an eulogium. When such a character is taken from our embraces, we love to dwell upon its moral beauty, and catch the last gleam of its departing light. Our anguish is softened and assuaged, by commending its excellence, as we gaze in sorrow on the portrait which memory presents to our view. Although the holy ministers of religion have performed their duty ; although eloquence has already strewed its grave with her sweetest flowers, and delineates a character which she could not improve ; although we have listened to the recital of his virtues, till we have almost caught the spirit which elegantly portrayed the ardour of his piety, the benevolence of his heart, the vigour of his mind, the elevation of his genius, the extent of his knowledge—his glowing eloquence, “ true to his soul, and faithful to its fires,” which impressed his character on whatever he uttered—though we have heard and felt these truths, yet still our hearts are unsatisfied, for the theme is inexhaustible as our love.

To “*allure to brighter worlds, and lead the way,*” is an occupation for which nature and education had eminently qualified the Rev. Mr. Simons. His eloquence, exerted for all, was peculiar to himself. It was persuasive and affectionate ; and by exciting holy affections, it allured and controlled the understanding : it had all the fascinating glow of the heart, without any of the phrenzy or extravagance of enthusiasm ; all the zeal and ardour of vital piety, combined with its diffusive benevolence ; all the embellishments of imagination, without its absurdities ; all that is touching in pathos, all that is awful or grand in sublimity ! Stupified by grief, we cannot estimate, we are still insensible of the extent of the loss we have sustained ; but a century may elapse before it is repaired. His character presents an endearing and unusual combination of excellences. All the tender charities of life mingled together in his bosom, and his existence was adorned and illumined by the inextinguishable light, the pure and imperishable lustre of piety and virtue. He appeared in society as a father, husband, brother, friend, pastor ; and performed, in the most exemplary manner, all their sacred duties. Detraction never whispered his faults, envy never perceived them. Genius is, too often, in its course erratic and irregular as the comet ; but in his amiable character, from its association with knowledge and piety, it shone like the diamond, sparkling in gold.

He was holy, if ever man was holy—holy in his affections, in his conversation, in his conduct, in his office, and in his life. None ever surpassed him in purity of soul, in love to God and man, in humility of heart, in resignation to the divine will, or in a

triumphant and victorious death. His soul was raised above the world by faith and hope, and love, and he was enabled by religion, to welcome the king of terrors, as the messenger of heaven, and the harbinger of eternal joy. "*Sweet,*" said he "*is the death of the penitent.*" *Blessed indeed are the dead who thus die in the Lord.*"

It has been observed of the late Bishop of London, (Porteus) that his celebrity, as a Preacher, was in some degree owing to the animation of his manner, the glowing warmth of his sentiments and language. This remark will not be deemed inapplicable to the subject of this notice. His heart never was cold till it ceased to beat; his affections were never languid, his devotions never merely formal and ceremonious. Vital piety imparted vigor to his mind, warmth to his feelings, force to his eloquence. There was a majestic dignity in his manner, an affecting melody and pathos in his voice, a sincerity in his nature, and a fervour in his piety, that irresistibly touched the hearts of his auditors, and disposed their minds to the reception of truth. His face was the mild expression of the virtues, softened and blended by benevolence. No affectation, none of the pretty conceits of cold hearts, none of the tinsel of weak minds, glittered in his composition—nothing to impair the ardour of piety, or check the impulse of those holy feelings which raise the soul to a communion with its Maker. Truth was the object of his life, and the soul of his eloquence. Truth *as it is in Jesus*, not cold and speculative, but warm with love, and refulgent with glory—beaming to enlighten—enlightening to redeem.

Departed excellence, we bid thee *farewell!* The Church follows thee in her holy orisons, and bids thee farewell! The children of affliction whom thou hast consoled, raise their humid eyes to Heaven and bid thee farewell! Bereaved love and weeping infancy, in agony of soul, bid thee farewell! Sweet the memory of thy virtues, bright thy ascent beyond the clouds, interminable thy felicity in glory. FAREWELL.

HEBRON.

In Newark, N. J. on Friday evening, July 1, Moses Ogden, Esq. By this visitation of Divine Providence, an amiable and affectionate wife is bereaved of the companion of her youthful days; and a large circle of relatives deprived of one whose many excellent qualities had justly endeared him to their hearts. He died as he had lived, a firm believer in the christian religion—a consistent and zealous member of the Protestant Episcopal Church. His spirit has fled to the land of everlasting rest, and he realizes the truth of those promises, which in life had engaged his faith. Contemplating the exit of such a Christian, we may adopt the energetic exclamation of the Apostle—O death, where is thy sting? O grave, where is thy victory?

TO CORRESPONDENTS.

B. On a future state, shall appear in our next. A YOUTH, and other favours are unavoidably postponed.

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CHURCHMAN'S MAGAZINE.

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[Vol. 2. No. 5.]

Exposition of the Thirty-Nine Articles.

Continued from page 132.

ARTICLE XI.

OF THE JUSTIFICATION OF MAN.

Romans i. 16, 17. I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

For therein is the righteousness of God revealed from faith to faith: as it is written, the just shall live by faith.

Romans iv. 13. The promise that he should be the heir of the world, was not to Abraham, or to his seed through the law, but through the righteousness of faith.

Romans ix. 31, 32. Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

Wherefore? because they sought it not by faith, but as it were by the works of the law.

Romans x. 3, 4. They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God:

For Christ is the end of the law for righteousness to every one that believeth.

Ephesians ii. 8. By grace are ye saved through faith : and that not of yourselves ; it is the gift of God.

Galatians iii. 22. The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

Romans iii. 28. Therefore we conclude that a man is justified by faith without the deeds of the law.

That we are justified by faith only is a most wholesome Doctrine, and very full of Comfort, as more largely is expressed in the Homily of Justification.

Romans v. 1, 2. Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ.

By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

Romans iii. 23—26. All have sinned, and come short of the glory of God ;

Being justified freely by his grace through the redemption that is in Christ Jesus.

Whom God has sent forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God ;

To declare, I say, at this time his righteousness ; that he might be just, and the justifier of him which believeth in Jesus.

The concluding particular of the Article can only be referred to proper texts of Scripture on which it depends, by referring the several particulars of the Homily of Justification to those passages of Scripture on which they depend.

This would be to repeat the Illustrations already made. It will, therefore be sufficient to recommend the devout perusal of the Homily itself, which is accompanied by its own proofs and proper illustrations, to all who may wish to be particularly instructed in the comfortable doctrine of justification by faith, through the merit of our Lord and Saviour Jesus Christ.

PRACTICAL COMMENT.

The two preceding Articles asserted the corrupt nature of man, and his incapacity to work out of himself his salvation.

The present Article reminds us of what we are abundantly taught in the Scriptures, that we are accounted righteous, and justified by faith only, through the merit of our Lord and Saviour Jesus Christ.

Man being corrupt in his nature, and incapable to work out his own salvation, he must inevitably perish, where he not indebted to some foreign power, possessed of the ability, as well as of the inclination, to save him. This would have been plain to our reason, even though the Scriptures had not expressly taught us this fundamental point on which the whole of the Gospel depends. "For, if there had been a law given which could have given life, verily righteousness should have been by the law. But the Scriptures hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe*."

But the Scriptures do not only confirm the result of our reasoning, while they teach us our own insufficiency, and remind us that we are "all concluded under sin†;" they, moreover, direct our attention to "Jesus Christ, who came to save sinners‡," who is the "one Mediator between God and men§."

Plunged, then, in sin, as the Scriptures and our consciences inform us we are, and unable "to turn and prepare our-

* Gal. iii. 21, 22.

† Gal. iii. 22.

‡ 1 Tim. i. 15.

§ Ib. ii. 5.

selves by our own natural strength and good works to faith and calling upon God*," it most assuredly is not from our own works or deservings that we can acquire the character or the reward of righteous persons ; but we must study to acquire that lively active faith, which will be accepted for the merit of our Lord and Saviour Jesus Christ. This is the sum of what we are taught in the first part of our Article ; this is that important truth revealed to us in the Gospel, in comparison of which all other knowledge is accounted foolishness in the sight of God.

"Wherefore that we are justified by faith only is a most wholesome doctrine, and very full of comfort." What other doctrine, indeed, can administer comfort to the misgiving conscience of the awakened sinner ! When he turns within himself, and contemplates the inward pollutions of his soul ; when he discovers that within him "dwelleth "no good thing† ;" when he mourns over his sad state, because "when he would do good, evil is present with him‡ ;" when he knows that the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness § ;" then the salvation offered to all who truly believe in Christ will revive his drooping soul ; then, while he confesses and mourns over his own unprofitableness, he will be influenced with wisdom from above, to discern that there is "peace with God through our Lord Jesus||," and will be blessed with a foretaste to the rewards of just men, made perfect through the sufferings of their Redeemer.

The article concludes by referring to the Homily of Justification, as more largely expressing this comfortable doctrine of justification through faith in Christ.

The Homilies of the Church of England have been acknowledged by pious and learned persons to contain the substance of sound doctrine : they will be more fully considered when we come to the 35th Article, which specially recommends them to attention.

* Article X. † Romans vii. 18. ‡ Romans vii. 21. § Ib. i. 18. || Ib. 5. 1.

The Homily alluded to in this Article as the Homily of Justification, has, for its title, in the first book of Homilies, "A Sermon of the Salvation of Mankind by only Christ our Saviour from sin and death everlasting;" to which is added, "A short declaration of the true, lively, and christian faith."

The conclusion to the second part of this sermon so largely expresses the doctrine intended to be recommended in the Article, that we cannot do better than to close our present comment in the words of the Homily.

"Justification is not the office of man but of God, for man cannot make himself righteous by his own works, neither in part, nor in the whole, for that were the greatest arrogancy and presumption of man, that antichrist could set up against God, to affirm that a man might by his own works take away and purge his own sins, and so justify himself. But justification is the office of God only, and is not a thing which we render unto him, but which we receive of him; not which we give to him, but which we take of him by his free mercy, and by the only merits of his most dearly beloved Son, our only Redeemer, Saviour, and Justifier, Jesus Christ; so that the true understanding of this doctrine—We be justified freely by faith without works, or that we be justified by faith in Christ only, is not that this our own act to believe in Christ, or this our faith in Christ, which is within us, doth justify us, and deserve our justification unto us (for that were to count ourselves to be justified by some act or virtue that is within ourselves) but the true understanding and meaning thereof is, that although we hear God's word, and believe it, although we have faith, hope, charity, repentance, dread and fear of God within us, and do never so many works thereunto; yet we must renounce the merit of all our said virtues, of faith, hope, charity, and all other virtues and good deeds, which we either have done, shall do, or can do, as things that be far too weak, and insignificant, and imperfect, to deserve remission of our sins, and our justification, and therefore we must trust

only in God's mercy, and that sacrifice which our high priest and Saviour Christ Jesus, the son of God, once offered for us upon the cross, to obtain thereby God's grace and remission, as well of our original sin in baptism, as of all actual sin committed by us after our baptism, if we truly repent and turn unfeignedly to him again; so that as St. John Baptist, although he were never so virtuous and godly a man, yet in this matter of forgiving sin, he did put the people from him, and appointed them unto Christ, saying thus unto them, Behold, yonder is the Lamb of God, which taketh away the sins of the world. Even so as great and as godly a virtue as lively the faith is, yet it putteth us from itself, and remitteth or appointeth us unto Christ, for to have only by him remission of our sins, or justification; so that our faith in Christ (as it were) saith unto us thus, it is not I that taketh away your sins, but it is Christ only, and to him only I send you for that purpose, forsaking therein all your good virtues, words, thoughts, and works, and only putting your trust in Christ."

ARTICLE XII.

OF GOOD WORKS.

ALBEIT that good works, which are the fruits of faith, and follow after justification, cannot put away sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree discerned by the fruit.

SCRIPTURAL ILLUSTRATIONS.

Although good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's Judgment, yet are they pleasing and acceptable to God in Christ.

Psalms cxliii. 2. Enter not into judgment with thy servant ; for in thy sight shall no man living be justified.

Romans iii. 20. Therefore by the deeds of the law there shall no flesh be justified in his sight.

Romans iii. 28. Therefore we conclude that a man is justified by faith without the deeds of the law.

Galatians ii. 16. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law ; for by the works of the law shall no flesh be justified.

Ephesians ii. 8—10 By grace are ye saved through faith ; and that not of yourselves , it is the gift of God.

Not of works lest any man should boast.

For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Titus ii. 11—15. The grace of God that bringeth salvation hath appeared to all men,

Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously; and godly in this present world ;

Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ ;

Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works.

These things speak and exhort and rebuke with all authority.

Hebrews xiii. 16. To do good, and to communicate, forget not : for with such sacrifices God is well pleased.

Hebrews xiii. 20, 21. Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,

Make you perfect in every good work to do his will, work-

ing in you that which is well pleasing in his sight, through Jesus Christ.

James ii. 17, 18. Faith, if it have not works, is dead, being alone.

Yea, a man may say, thou hast faith, and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works.

1 John i. 7. If we walk in the light, as he is in the light we have fellowship one with another, and the blood of Jesus Christ, his son, cleanseth us from all sin.

Good Works, that are pleasing and acceptable to God in Christ, spring out necessarily of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree discerned by the fruit.

Galations v. 6. In Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

Titus iii. 8. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works.

James ii. 26. As the body without the spirit is dead, so faith without works is dead also.

James ii. 18. A man may say, thou hast faith, and I have works, shew me thy faith without thy works, and I will shew thee my faith by my works.

1 John v. 3. This is the love of God, that we keep his commandments.

Matthew vii. 15—17. Beware of false prophets, which come unto you in sheep's clothing, but inwardly they are ravening wolves.

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

PRACTICAL COMMENT.

In proportion as we study with diligence the Articles of the Church of England, we shall become more and more persuaded of their perfect conformity with the Scriptures.

Having laid down, in the ninth Article, the doctrine of original sin, visible in its punishment, of death, "reigning from Adam to Moses even over them that had not sinned after the similitude of Adam's transgression*;" having in the tenth Article, declared the helpless state of man, in consequence of the fall of Adam, as to profitable works of faith and calling upon God, without divine assistance†; and having, in the eleventh, asserted that we are accounted righteous, not by reason of our own works, or deservings, but that we are justified by faith only for the merit of Christ, "whom God hath set forth to be a propitiation for us‡;" the compilers, in the Article now before us, do, notwithstanding, maintain that good works, accompanying or springing from faith, are "pleasing and acceptable to God in Christ§."

This seems to be particularly necessary, lest any should be led, as we know they were in the days of St. Paul, to abuse the mercy and grace of God in Christ, to the purpose of continuing in sin. On this subject, we meet with a very spirited remonstrance of the Apostle in the sixth chapter of his Epistle to the Romans. Having observed, in the former part of the Epistle, that "all have sinned and come short of the glory of God," and that we are "justified freely by grace through the redemption that is in Christ Jesus, without the deeds of the law||," he proceeds to reason—

"What shall we say then? Shall we continue in sin that grace may abound?"

God forbid. How shall we that are dead to sin live any longer therein?

*Rom. v. 14. †1. Cor. ii. 14. ‡Rom. iii. 25. §Heb. xiii. 16. ||Rom. iii. 23, 24, 28.

Know ye not that so many of us as are baptised into Jesus Christ, were baptised into his death ?

Therefore we are buried with him by baptism into death ; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection ;

Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

For he that is dead is freed from sin.

Now if we be dead with Christ, we believe that we shall also live with him.

Knowing that Christ being raised from the dead dieth no more ; death hath no more dominion over him.

For in that he died, he died unto sin once ; but in that he liveth, he liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord*."

This passage of Scripture is so much to the purpose of the Article, as to be worthy of being quoted at length. It proves that the very ceremony of our becoming Christians by baptism, implies our becoming dead unto sin, as Christ was dead unto sin, and marks renunciation of sin as the act which is necessarily and immediately to follow that rite, by which we declare ourselves the disciples of Christ, and candidates for the inheritance promised to those who truly believe in him.

It cannot be necessary to a practical and saving understanding of the article, to enter into any critical enquiry of the nature of good works, of faith, and of justification. We are aware that much might, on these subjects, be brought forward, for the display of human research and learning, that might engage the attention of some persons, but little, we apprehend, to benefit the lowly disciple of Christ, who is anxi-

*Romans vi. 1—11.

ous only to model his faith after the plain inferences that follow an honest, unaffected perusal of the word of God. In all things that are essentially necessary, the Scriptures are level to the most ordinary capacity. Avoiding, therefore, disputes about words, the Article is so truly scriptural, that little more need, indeed, be added, to secure it approbation, than to recommend to all persons, as they have leisure, a diligent perusal of the New-Testament.

Good works are said to be the "fruits of faith, and to follow after justification." We have already seen how incapable man, in his mere natural state, is, even to think what is good or to frame unto himself any perfect law*. But the Gospel of Christ makes known unto us the perfect law of God, and peremptorily condemns the thought of unrighteousness, requiring that the principle be good, in order that the action be so. A saving and justifying faith in this Gospel, which admonishes us that God is, and that he is, "a rewarder of them that diligently seek him†;" but the dispenser of "indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil‡;" cannot but be productive of good works, or in other words, good works are necessarily the fruits of a saving and justifying faith.

And these good works thus springing from faith, though they cannot, of themselves, put away sins, and endure the severity of God's wrath (for coming from man they will still be tinctured with the leaven of original sin) "yet are they pleasing and acceptable to God in Christ." They are said to be pleasing and acceptable, *not in themselves*, but *in Christ*, that is, for the sake of Christ, who, as our High Priest, intercedes for us with God the Father, and pleads effectually for the acceptance of our imperfect performances. So that now the contrite sinner, who unfeignedly laments his transgressions, and, in deep abasement, exclaims after the Apostle, "O wretched man that I am; who shall deliver me from the

* Rom. i. 21 & seq.

† Heb. xi. 6.

‡ Rom. ii. 8, 9.

body of this death*," may have the satisfaction to know, if he truly repent, and produce in his life, to the best of his power the works of faith and repentance, that these works will be acceptable to God, and may joyfully give thanks to the father of all mercies, for his deliverance from the sting of death through Jesus Christ†.

Reason and Scripture concur, then, in admonishing us of the indispensable necessity of adorning our faith, as Christians, by the sanctity, the purity, and the integrity of our lives. A true and lively faith will, indeed, as our Article well expresses it, be as evidently known by the good works which it produces, as a tree is discerned by the fruit. It is not an inactive faith, a bare assent to the sublime truths of Christianity, to which the Article alludes, for it is impossible that any wise man, however reproachable his life may be, can turn his attention to the internal and external evidences of Christianity, and not be a believer; but the Article, with the usual caution that prevails in all the other Articles, according to their subject, does here expressly observe, that good works spring necessarily out of a *true and lively faith*. Let us, then, not deceive ourselves by supposing that any faith, short of that which does actually produce within us these certain characters of a true Christian, can secure us an entrance into the kingdom of heaven. We may believe that Christ came, at the appointed time, into the world, and that he is the Messiah; but, unless we become dead unto sin, as he was, we may believe, but let us tremble also, knowing that without holiness "no man shall see the Lord‡," "who will render to every man according to his deeds.

To them who by patient continuance in well doing seek for glory, and honour, and immortality, eternal life.

But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation, and wrath.

* Rom. vii. 24.

† Ib. vii. 25.

‡ Heb. xii. 14.

Tribulation and anguish upon every soul of man that doeth evil;

But glory honour, and peace, to every man that worketh good*."

ARTICLE XIII.

OF WORKS BEFORE JUSTIFICATION.

WORKS done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the school authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

SCRIPTURAL ILLUSTRATIONS.

Works done before the Grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of Faith in Jesus Christ.

Romans iii. 9.—12. We have before proved both Jews and Gentiles, that they are all under sin.

As it is written, There is none righteous, no not one,

There is none that understandeth, there is none that seeketh after God,

They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one.

Romans iii. 19—23. We know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God,

Therefore by the deeds of the law shall no flesh be justified in his sight: for by the law is the knowledge of sin.

* Romans ii. 6—10.

But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets :

Even the righteousness of God which is by faith of Jesus Christ, unto all and upon all them that believe : for there is no difference.

For all have sinned and come short of the glory of God.

Romans viii. 7, 8. The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

So then they that are in the flesh cannot please God.

Works done before the Grace of Christ, and the Inspiration of his Spirit, forasmuch as they spring not of Faith in Jesus Christ, do not make men meet to receive Grace, or (as the School Authors say) deserve Grace of Congruity : yet rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the Nature of Sin.

Romans iii. 27, 28. Where is boasting then ? It is excluded. By what law ? Of works ? Nay, but by the law of faith.

Therefore we conclude that a man is justified by faith, without the deeds of the law.

Romans iv. 3—6. Abraham believed God, and it was counted unto him for righteousness.

Now to him that worketh, is the reward not reckoned of grace, but of debt.

But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works.

Romans viii. 8. So then they that are in the flesh cannot please God.

Titus iii. 5. Not by works of righteousness, which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost.

Galatians iii. 22. The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

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PRACTICAL COMMENT.

The corrupt state of human nature being established, the doctrine of this Article necessarily follows. If in man there “dwelleth no good thing*,” if “the imagination of his heart is evil from his youth†,” it is not possible that such a lost character can of itself perform works that are pleasant to God.

The Scriptures most plainly teach us this truth, when they admonish us of our own unprofitableness‡, and direct us to Christ, as “the Author of eternal salvation unto all them that obey him§.” Our Saviour, moreover, expressly cautions his disciples against separating themselves from him, observing, in a figure too clear to be misunderstood, “I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing||.”

They, then, who either do not believe in Christ, or who know so little of his Gospel, as vainly to rely for salvation on their own works, need to be instructed in the first elements of Christianity; that “works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ.”

Cain and Able both made offerings unto the Lord, the one of the fruits of the ground, and the other of the firstlings of his flock. This was consistent with the knowledge they both had, that God was the Author of every good and perfect gift, and was expressive of their gratitude. But we read that the Lord had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect**.”

The New Testament, which opens to us the treasures of divine knowledge, enables us to understand the ground of the offering of Abel being accepted. He made his offering in the humility of faith, while we may suppose that Cain, as a mere

* Romans vii. 18.

† Genesis viii. 21.

‡ Luke xvii. 10.

§ Hebrews v. 9.

|| John xv. 5.

** Genesis iv. 4, 5.

natural man, supposed that merit was attached to his offer. "By faith," saith the author of the Hebrews, "Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts*." So, also, all who now make an offer of good works without faith in the merits and suffering of Christ for their acceptance, make an offer that is not pleasant to God. They make an offer, first, that is imperfect in its nature, for such is all the work of man since the fall of Adam; and, secondly, it is imperfect, being destitute of that faith, without which it is impossible to please God. There being now "none that doeth good, no not one†," we must avail ourselves of a prevailing, internal, living, and effectual belief of the atonement made for us by Christ, for the acceptance of our imperfect performance, or our very best works cannot be, in any sense that is consistent with the Gospel of Christ, pleasant to God.

Neither can they, of themselves, unaccompanied by this reliance on Christ, "make men meet to receive grace, or (as the school authors say) deserve grace of congruity."

By the grace of congruity seems meant a merit attaching itself to works done by the mere strength of man's free will, and which, as such, are to be rewarded, *out of liberality*, for their own sake.

In opposition to all such merit as this, the weakness of man's inclinations to good is not less confirmed by experience than to be traced in the writings of the New-Testament. "I know," says St. Paul, "that in me, (that is, in my flesh) dwelleth no good thing‡."—And again, "They that are in the flesh cannot please God§." What merit of congruity, then, in the sense laid down, can possibly attach to the works of so frail a being? Works to be perfectly good, must flow from a good principle, they must tend invariably to a good end, and they must, in no respect, be deficient. But what mortal can when he retires within himself, and takes a fair review of all

* Hebrews xi. 4.

† Psalm xiv. 3.

‡ Romans vii. 18.

§ Ibid. viii. 5.

his actions, with their motives, dependencies, and ends, congratulate himself in having thus done well, without a shadow of turning? Vain, indeed, are all the boasted powers of man. His strength fails him, when he most needs it, in the season of trial, and in the hour of temptation. His conduct from childhood is incongruous with the perfect disinterested rectitude, even with such rectitude as his own weak researches into the fitness of things would establish, much more incongruous, alas! it must be with the rectitude which alone can be acceptable in the eyes of him, who is too pure to behold iniquity, who knowest the secrets of all hearts, who is the fountain of all excellence, and who requireth perfect purity of principle to constitute purity of action. Before this one living and true God, of infinite power, wisdom, and goodness, let us learn to be lowly in our own eyes, to call to remembrance our iniquities, and to disclaim all erroneous notions of this merit of congruity. "If we say that we have no sin," (the best of us) "we deceive ourselves, and the truth is not in us;" but, "if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."*

The article concludes by observing, that works done before the grace of Christ, as they spring not of faith, being not done as God hath willed and commanded them to be done, "we doubt not but they have the nature of sin." It cannot be otherwise, consistently with the justice of God, which is in the way of his accepting imperfect performances, or of looking upon them in any other light than as partaking of sin. All men are transgressors of the divine law, and can God accept of transgression as performance of duty? Here then, while we reflect on our own unworthiness, let us be grateful for the salvation that is wrought for us by Jesus Christ. God is graciously pleased to accept of his divine

* 1 John i. 8, 9.

atonement on our behalf; and upon our betaking ourselves for refuge to this appointed hope, he receives us as his sons, and authorizes us to call him Father.

This view of our redemption harmonizes the mercy of God with his divine attribute of justice, and exalts our hopes to the sublimest height, while it teaches us to look upon ourselves, not altogether as pardoned sinners, but as "ransomed of the Lord,"* and reinstated into a spiritual freedom from the bondage of sin.† There is every thing in the doctrine that should animate us to endeavour to purify ourselves, even as Christ is pure, at the same time that it admonishes us to think of ourselves soberly, and to depend always on the mercy of God, the never-failing source of everlasting peace and comfort.

ARTICLE XIV.

OF WORKS OF SUPEREROGATION.

VOLUNTARY works besides, over and above God's commandments, which they call works of supererogation, cannot be taught without arrogance and impiety. For by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded you, say, We are unprofitable servants.

SCRIPTURAL ILLUSTRATIONS.

Voluntary Works besides, over and above God's Commandments, which they call Works of Supererogation, cannot be taught without Arrogance and Impiety.

Psalm xiv. 2, 3. The Lord looked down from Heaven upon the children of men to see if there were any that did understand, and seek God.

* Isaiah xxxv. 10.

† Romans vi. 18.

They are all gone aside, they are altogether become filthy : there is none that doeth good, no not one.

Matthew v. 48. Be ye therefore perfect, even as your Father, which is in Heaven, is perfect.

Luke xviii. 9—14. And he spake this parable unto certain which trusted in themselves, that they were righteous and despised others.

Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

I fast twice in the week, I give tythes of all that I possess.

And the publican standing afar off, would not lift up so much as his eyes unto heaven; but smote upon his breast, saying, God be merciful to me a sinner.

I tell you this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

By voluntary Works, ever and above God's Commandments, which they call Works of Supererogation, Men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his Sake, than of bounden Duty is required: whereas, Christ saith plainly, When ye have done all that are Commanded you, say, We are unprofitable Servants.

Luke xvii. 7—10. Which of you having a servant ploughing or feeding cattle, will say unto him by and by, when he is come from the field, Go, and sit down to meat?

And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me till I have eaten and drunken; and afterward thou shalt eat and drink?

Doth he thank that servant because he did the things that were commanded him? I trow not.

So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which it was our duty to do.

PRACTICAL COMMENT.

We have already, in the order of the Articles, had occasion to consider the corrupt state of human nature, in consequence of Adam's transgression, and the incapacity of man, by any works of his own, to secure his salvation without Christ. It is, therefore, repugnant to every sober principle of reason, and unwarranted by any scriptural deduction, to say that man can perform works over and above God's commandments.

Neither, as the Article well observes, can the doctrine be taught "without arrogance and impiety." We are commanded to love the Lord our God, with all our souls, and with all our strength,* and we are taught that the love of God consists in keeping his commandments.† We are, moreover, as we have seen in the Scriptural Illustrations, exhorted by our Saviour "to be perfect, even as our Father, which is in heaven, is perfect."‡ To say, then, that there are works of merit to be performed, over and above God's commandments, is, in effect, to say, that we may be more perfect than the Scriptures require us to be, even with the bright example of our heavenly Father, offered for our humble imitation.

The doctrine is, to every honest reasoner, so contrary to the humility which is recommended throughout the Gospel, that it seems, indeed, hardly credible that any sect calling themselves Christians, should have taught it. And yet we know that the Church of Rome gradually declined from Christian truth, till she unhappily did teach it, and her teaching it in the unguarded way she did, provoked the glorious

* Luke x. 27.

† 1 John v. 3.

‡ Matt. v. 48.

reformation, which, by the blessing of God, ensued, from this and other errors with which that church had corrupted the Christian faith.

While, with unfeigned Christian charity, we lament that so gross an error should have crept into any church professing herself Christian, let us beware, lest we, also, in defect of duly considering the fundamental principles of the Gospel, be led to think more highly of ourselves than we ought to think. It can never be too often repeated, that “we all like sheep have gone astray,”* and that “without *Christ* we can do nothing.”† So deeply rooted is pride in our fallen nature, that, though we read these truths, and assent freely to the authority with which they are made known to us, yet we shall need frequently to be reminded of them, lest, in our own minds, we be exalted above the lowliness of the Gospel.

It is a complaint that has sometimes been made to the prejudice of sober living, and which, it is to be lamented, has too good foundation in truth, that none are more uncharitable and censorious than those who affect to live more righteously than their neighbours. Could such be induced to take a dispassionate review of their lives, many of those virtues, on which they most pride themselves, would, probably, be perceived to arise from sources, which, on an enlarged view of them, would not warrant that self complacency with which they have hitherto been accustomed to regard them. This might lead them to think more humbly of themselves, and more charitably, as becomes Christians, of others. And nothing would more effectually recommend the amiable virtues, and enforce the sublime truths of Christianity, than the pure disinterested conduct of its professors, accompanied by a charity which forbids them to think, or to speak evil of others, who live, perhaps, more at large than themselves. All comparisons of this kind are hostile to the liberal sentiments of humility and love, which constitute the essence of the Gospel, and will not

* Isaiah liii. 6.

† John xv. 5.

arise in the minds of those who are, indeed, conscious, as all may be, that "there is none that doeth good, no not one,"* and who inwardly feel, lament, and sorrowfully confess, that, notwithstanding their best endeavours, they are themselves "unprofitable servants."†

ARTICLE XV.

OF CHRIST ALONE WITHOUT SIN.

CHRIST, in the truth of our nature, was made like unto us in all things, sin only except; from which he was clearly void, both in his flesh and in his spirit. He came to be a lamb without spot, who by sacrifice of himself once made, should take away the sins of the world; and sin (as St. John saith) was not in him. But all we the rest (although baptized and born again in Christ, yet) offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

SCRIPTURAL ILLUSTRATIONS.

Christ, in the Truth of our Nature was made like unto us in all Things, Sin only except; from which he was clearly void both in his Flesh and in his Spirit.

Hebrews ii. 14. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same.

Hebrews ii. 16. For verily he took not on him the nature of angels, but the seed of Abraham.

Hebrews iv. 15. We have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

* Psalm xiv. 3.

† Luke xvii. 10.

Christ came to be a Lamb without Spot, who by Sacrifice of himself once made, should take away the Sins of the World; and Sin (as St. John saith) was not in him.

John i. 29. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God which taketh away the sin of the world.

Hebrews ix. 13, 14. If the blood of bulls, and of goats, and the ashes of an heifer, springling the unclean, sanctifieth to the purifying of the flesh;

How much more shall the blood of Christ, who, through the eternal spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God.

Hebrews ix. 26. Now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself.

1 John iii. 5. Ye know that he was manifested to take away our sins, and in him is no sin.

But all we the Rest (although baptized and born again in Christ, yet) offend in many things; and if we say we have no Sin, we deceive ourselves, and the Truth is not in us.

James iii. 2. In many things we offend all.

1 John i. 8. If we say that we have no sin, we deceive ourselves, and the truth is not in us.

PRACTICAL COMMENT.

The Scriptures are in nothing more clear than in the account which they give us of the sinless life of Christ. The Article before us very properly, therefore reminds us of a truth, which it hath seemed good unto the Holy Ghost, in the inspiration of the New Testament, peculiarly to impress upon our attention.

And the Article very properly follows that which contradicts the unchristian doctrine of supererogation. By directing us to Christ as the Lamb without spot, who, by sacrifice of himself once made, taketh away the sins of the world, it removeth the foundation upon which any doctrine of merit, arising from human performances, can rest.

Nor is there any difficulty in understanding the account which we read, in the Scriptures, of Christ, that he was "holy, harmless, undefiled, separate from sinners,"* that "neither was guile found in his mouth,"† that he "went about doing good,"‡ and was as "a lamb without blemish, and without spot."§ All this is expressly recorded of him, at the same time that he is said to have taken our nature upon him. For this he did, not by natural conception; he was not conceived and born in sin as we are;|| but he was conceived by the Holy Ghost,¶ and by that wonderful expedient he was not subject to what we call original sin. This reconciles every difficulty arising from the consideration of his being man, and yet without sin, consistently with the address of the angel to his virgin mother before he was born. "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that *Holy Thing* which shall be born of thee shall be called the Son of God."‡

Accordingly, we find that the freedom from sin, in which Christ was born, did accompany him through all the difficult and painful scenes of life. He was subject to all the infirmities, the weaknesses, and the temptations of our nature, and yet we are assured, that in no instance, did he surrender his integrity. When pinched by hunger, and solicited by the devil to satisfy the natural cravings of the body by presumptuous means, how nobly did he resist the solicitation!* When in distress, he was tempted to distrust the good providence of

* Heb. vii. 26. † 1 Pet. ii. 22. ‡ Acts. x. 38. § 1 Pet. i. 19. || Psalm li. 5.

¶ Matt. i. 20. † Luke i. 35. * Matt. iv. 4.

God, and to make rash trial of it, how resolutely does he spurn the temptation! * When lured by an offer of power, and large worldly acquisitions, if he would give homage to the tempter, how courageously doth he put to flight the common enemy of mankind! "Get thee hence, Satan, for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve." † When, in the prospect of a violent and ignominious death, his nature seemed to be giving way, and he prayed, with all earnestness, that the cup, if possible, might pass from him, how pathetically did he yet resign himself to his Father's will. "Nevertheless not my will, but thine be done." ‡

(To be Continued.)

SERMON BY T. C.

Sermon, preached at the meeting of the Bible and Common-Prayer-Book Society of Albany and its vicinity:—by T. C.

MY BRETHREN,

I appear in this place, with emotions of no ordinary kind. It is no ordinary subject on which I am called to address you. I feel more than I can, or should be willing to express, of the important object which has called us together. Would that some servant of God, who could *speak well* as the occasion requires, and eloquently as your wishes could anticipate—would that some Aaron—had saved a *younger* brother, the pain of disappointing the expectations, which such a subject would reasonably excite. "Who am I," that I should speak *here*, and on *such an occasion*: *here* in the especial presence of the great Jehovah, whose majesty filleth Heaven and earth,—

* Ib. iv. 7.

† Ib. iv. 10.

‡ Luke xxii. 42.

here surrounded by the holy angels, who alone are capable of doing justice to the great truths, I am to take into my lips:—on such an occasion, when the tongue of St, Paul himself, though animated by the ardour of inspiration, could not express what should be said! O the *depth* of the riches! he could say, but he could not fathom that depth; he could not count those riches! “Thanks be to God for his unspeakable gift”—Paul could not *speak* it!

To speak *before* God, and *for* God—to speak in the name of Jesus, and for his needy members—to speak for the poor, ignorant and uninstructed,—so poor that they are in want of a drop of water from the wells of salvation; so ignorant that they know not their own poverty; so uninstructed, that unless extraordinary efforts be made, they must die, as they have lived, ignorant of that Gospel, which hath brought life and immortality to light—“Who is sufficient for these things?—They call for the powers and the tongue of a Gabriel!

I have however the satisfaction to know that the weakness and insufficiency of the speaker, cannot, in a christian audience, materially injure the sacred cause, in which he is engaged. They who have the word of God in their hands, will not omit its duties, because they are expounded ignorantly or weakly enforced. In any page of the sacred records they will find more powerful arguments to Christian charity, than any which a human being could offer. They who have the book of Common Prayer before them, and will open it at the offertory before the Communion service, will find in any single verse of that collection of scriptural precepts to beneficence, stronger motives to this heavenly duty, than any which human ingenuity could invent. Take the first! “let your light so shine before men, that they may see your good works and glorify your Father who is in heaven.” Sacred words! in which *the motives, the duties and the ends* of our present meeting are admirably comprised. O that the holy Spirit would press

them upon the minds of hearers and speaker, with some degree of that weight and importance which they had, when in the Sermon on the mount, they fell from the lips of HIM *who spake as never man spake!* To this end, we will ask the assistance of that sacred Spirit in such words as the Church, and her divine head have taught us:—"Blessed Lord, who hast caused all holy scriptures to be written for our learning; grant that we may in such wise hear them, read, mark, learn and inwardly digest them, that by patience and comfort of thy holy word, we may embrace and ever hold fast, the blessed hope of everlasting life, which thou hast given us, in our Saviour Jesus Christ. Amen.

Our Father, who art in heaven, hallowed be thy name: thy kingdom come; thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us: and lead us not into temptation; but deliver us from evil, for thine is the kingdom, and the power and the glory, forever and ever. Amen.

It was in that divine sermon, which Jesus spake to the assembled multitudes, that he delivered the words which I have already repeated; and which, with God's assistance shall be the foundation of the present discourse:—they are recorded in the fifth chapter of the Gospel according to *St. Matthew*, and at the sixteenth verse,

"Let your light so shine before men, that they may see your good works, and glorify your Father, who is in heaven."

First, Here, my brethren, is a blessing enjoyed; you possess a light; "*your light:*"

Second, A duty enjoined: you are to communicate that light; "*let your light shine before men.*"

Third, The important objects to be answered by your observance of this duty:—the welfare and happiness of men, and the glory of God; "*let your light so shine before men, that they may see your good works and glorify your Father, who is in heaven.*"

All these particulars will be more evident if we consider the two preceding verses, in connection with the text. "Ye are the light of the world" saith the divine preacher; by your holy faith and exemplary practice, ye are to instruct and enlighten the world, which lieth in darkness, and the shadow of death: Ye are a city placed on a hill, which cannot be hid, set in a conspicuous station to be observed and imitated by the world.

"Men do not light a candle and put it under a bushel"—that would be an idle inconsistency, and defeat all the purposes of a light,—“but they put it on a candlestick, and it giveth light to all who are in the house”—So ye who are constituted the lights of the world, must not conceal those lights which ye possess; they must shine forth—That “light” of *God’s word*, “which is a lamp unto the feet, and a light unto the paths” of the benighted wanderer; that “light” of “good works” which will greatly benefit your fellow men “and glorify your Father who is in heaven” must be exhibited, and pressed upon men’s attention. “*Let your light so shine before men, that they may see your good works, and glorify your Father, who is in heaven.*”

First, I am to speak, my brethren, of the blessing you enjoy. “*Light*”—the *light of evangelical truth*. That this is the strict and appropriate resolution of the metaphor, you have already heard. What evangelical truth do we possess? Every Christian must answer, *the Bible*, and we of this Church may safely connect with it, *the book of Common Prayer*. We know and lament that this connection is blamed by some who misapprehend our motives, and ridiculed by others, who care less, for truth than meriment. But we sincerely believe that a connection more pure, more productive of good fruits, more consonant to the will of God was never made. If I could personify the Bible, and the Book of Common Prayer: they would like our first Parents in Eden, mutually choose and be delighted with each other; and for the same reason, because

the one, though changed in features and in name, *was taken out of*, and is *an help meet for the other*—they are united in all the same interests; they acknowledge the same truths; they speak the same language; they offer the same devotions; they occupy the same Paradise; they hear the same friends and nearly the same enemies,—and the Bible would say, “this is now bone of my bone and flesh of my flesh”—and could a voice from heaven be heard, concerning this union it would be “those whom God hath joined together, let not man put asunder.”—

What evangelical truth do we possess? “The Bible and the Book of Common Prayer.” Yes, brethren, God be thanked! we enjoy these two great lights of the spiritual world, which like the two great lights in the natural, serve in their several places and seasons to enlighten the faith and regulate the devotions of the people of God. If you please I will pursue the metaphor—the *greater light*, of the Scriptures, to *rule the day*, of light and knowledge (and perhaps in such a day we should want no other) and the *lesser light*, shining forth in the Book of Common Prayer, to *rule the night*, of ignorance and superstition. When we apply these metaphors to the Bible and Common Prayer Book, we think the most exact analogy may be observed. The Sun, which is the sole fountain of light and heat to the natural world, fitly represents the Bible which is the sole fountain of evangelical truth and knowledge; “containing all things necessary to salvation: so that whatsoever is not read therein, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation:” the *moon*, which borrows all her light from the sun, fitly represents the public formulary of our Church, deriving all its excellencies from the word of God,—containing no doctrines which the scriptures do not plainly teach; enjoining no duties which the scriptures do not plainly command; ordering no ceremonies, but those productive of the highest glory of God, and which by his authority are left to the discipline of the Church.—

When we attribute so much to the Book of Common Prayer, we do not overrate its value. In that *Æra*, “when darkness covered the earth, and gross darkness the people,”—when the clouds of papal ignorance and superstition, had obscured the *great light* of the spiritual world—when the Bible was known only to a few of the Clergy and absolutely denied to the laity:—in that *Æra* when the people knew not that there was a Bible, and their guides were so ignorant of its contents, that they knew not the author of the Lord’s Prayer, which they constantly used ; and could not tell whence it was copied :—in that night did this *lesser light* the book of Common Prayer,—(call it the Mass-Book or by whatever odious epithet you choose) then did the book of Common Prayer, deformed and corrupted as it was, preserve alive the few sparks of evangelical knowledge which remained. Had it not been for this book, and for the scanty portions of scripture which it then contained, Luther would probably have never heard of the gospel, and his intrepid and successful efforts to publish it to the world would never have been made. The clear evangelical light which beamed forth in his time, would still have been hid in the regions of darkness, and perhaps before now, the gospel itself would have been forgotten. So much do we owe to the book of Common Prayer, or rather to that gross corruption of the Ancient liturgies of the Church—the Mass-Book of the Church of Rome. We are not ashamed to own this fact, because our Prayer Book as well as our Church, have by the grace of God, been reformed from the errors of the Church of Rome.

Direct and full to my present purpose are the words of that celebrated man, whose praise is in all the Churches ; the Rev. Dr. Buchanan, in his *Researches in Asia*, whose works I cannot mention, without recommending them to the attentive perusal of every follower of Christ. Writing at Ranniel in the interior of Hindostan, he says, “ I attended divine service here on Sunday, their liturgy is that which, was former-

ly used in the Churches of the Patriarch of Antioch.—Here as in all Churches in a state of decline, there is too much formality in their worship. But they have the Bible [that was more than the western world had during the prevalence of Popery]—But they have the Bible and a *scriptural Liturgy*, and these will save a Church in the worst of times. These may preserve the spark and life of religion, though the flame be out. And as there were but a few copies of the Bible among the Syrians (for every copy was transcribed with the pen) it is highly probable, that if they had not enjoyed the advantage of the daily prayers, and daily portions of the scripture in their liturgy, there would have been in the revolution of ages no vestige of Christianity left among them.”—In a nation like ours, continues this excellent writer, overflowing with knowledge, men are not always in circumstances to perceive the value of a scriptural liturgy. When Christians are well taught they want something better. But the young and the ignorant who form a great proportion of the community are edified by a little plain instruction frequently repeated. A small Church or sect may, do without a form for a while. But a [national] liturgy is that which preserves a relic of the true faith, among the people [in a large empire] when the priests leave their articles, and their confessions of faith. Woe to the declining church, which hath no gospel liturgy! Witness the Presbyterians in the West of England, and some other sects, who are said to have become Arians and Socinians to a man. The Puritans of a former age did not live long enough to see the use of an evangelical formulary.”—

From our hearts, we of this country are sorry to confirm the opinion of Dr. Buchannan, as to the evil effects of the want of a liturgy. In those parts of the United States, where the most decided opposition has ever been made to a form of prayer, Arianism and Socinianism are making great and alarming progress, and threatening to obliterate every vestige of evangelical truth. We do not mean to assert that

the Book of Common Prayer can prevent the increase of these semi-infidel doctrines—but this we say, that it stands as a wall of fire, guarding the Episcopal Church from their pollution. And although her members may be deceived and may desert her pale, yet the Church is safe. For no person who embraces these doctrines, can obtain ordination in the Church:—no minister who embraces them can remain in the Church, when every moment in the lessons, in the creeds and in the prayers of the liturgy, he must speak the lie to his heart. And none of the laity who possess doctrines at variance with the Church, can remain in a situation, where they are obliged to hear what they deem false;—and where if they join in the devotions, they must constantly practise the grossest and most awful hypocrisy. So that the Church may indeed dwindle; she may become, during the prevalence of error “*a little flock*” indeed, but yet she need “*not fear*”—her liturgy, under God, will preserve her doctrines pure, her members united, her devotions uniform and scriptural.

To many people, who nominally embrace the Christian faith; who have received it as a kind of legacy from their parents; to those who are too gay to think, or too indifferent to truth or error to investigate; to those who have too much infidelity to read the Bible in their houses; and yet too well convinced of the benign influence of the gospel, to deny their attendance on the public worship—a liturgy is all important. The Psalms, the lessons, the decalogue, the Epistles and Gospels, taken immediately from the pure word of God—the creeds which may by certain inferences be drawn from thence; the prayers and collects and thanksgiving which speak in the exact stile and phraseology of the scriptures, must at some season or other, read as they constantly are in our Churches, find their way to every heart, however careless, however obdurate, however corrupt. Many I have the happiness to know, have been led from darkness to light, and from the power of Satan to God, by having those sacred portions of the word

of God; and those admirable prayers which are contained in the liturgy of the Church,—who if they had not attended where this evangelical summary was used, would have heard nothing or very little of the words of eternal life,—would have had no encouragement to read or study the word of God. Wonder not then, my hearers, that this Society, chiefly composed of those, who next to the holy Scriptures, hold the book of Common Prayer in the highest estimation, have joined them together, and wish to distribute both. In this we are actuated by no other motive, than that of doing good, in what we deem the most effectual way. We distribute the Bible, so far as our means allow, to *all* who need, and we rejoice in the distribution of it, by whatever hands and from whatever motives. We distribute the book of Common Prayer, to those of our own denomination who want it, because it contains creeds and articles of religion, which all denominations among us confess to be true—because it contains large selections from the Scriptures of the Old and New-Testament, and may therefore itself, so far, be called the word of God—because it contains forms of prayer and praise, used in all our congregations, and very useful to assist our private devotions, evangelical in their principles, fervent in their piety, simple and affecting in their language—which can have no other tendency than to crucify our lusts, lay our proud wills at the feet of Jesus, and lift our souls to heaven. A book which has been called by a celebrated divine of the Methodist denomination,* “the greatest effort of the Reformation, next to the translation of the Scriptures into the English language;” a book which has gained the Church of England, from the Presbyterian divines of the Continent, the deserved title of “the glory of the Reformation”—A book whose principal authors and compilers, have long since, suffered the flames of Martyrdom, from the Papal power, and are now gone to the enjoyment of Paradise, and to the certain expectation of the brightest crowns and highest rewards of heaven.

* Adam Clark.

These are our reasons, brethren, for connecting the book of Common Prayer with the Bible in our distributions:—and these are our reasons why we call ourselves the Bible and Common Prayer Book Society. Our name appears two-fold, but you see that our design is but one—“*the promotion of scriptural truth.*” The society for promoting christian knowledge, established in England about one hundred and twenty years ago, which has been more eminently useful to the gospel cause than any society ever instituted, has furnished the model and the design of this. We trust that hereafter we may be enabled to say, that the success which has uniformly attended that venerable society, has in some degree been enjoyed by this, to which it belongs.

2d. You have seen, brethren, *the evangelical LIGHT*, which we enjoy—we now proceed, to consider, a duty enjoined upon us in the text; we are to communicate it—“*let your light shine before men.*”

This great duty, St. Paul would teach you, my hearers, when he says, “My beloved, shine ye as lights in the world, *holding forth the word of life.*” This command of Jesus Christ, thus clearly expounded by his Apostle, is the law of God to guide your conduct—and woe be to the man, who knowing his master’s will, refuses his obedience. But this consideration, though so forcible that it must press upon every mind, shall not now be relied on. It is not a constrained service we ask—a constrained service God will not accept.—No offerings are so pleasing to him as the offerings of a *free will*. He loveth a cheerful giver: and he hates him who gives grudgingly or sparingly. He expects you, my brethren, to give with emotions of pleasure; to spend your money for the welfare of your fellow men, and for the glory of God with readiness, and to be glad of the opportunity offered you to do it.

We ask not of you to give us the *whole* cruise of your oil, the very spring of your life, and fountain of your joy:—no, brethren, like the widow of Sarepta, keep that whole and

undiminished by giving us a part. We make no *serious* demand upon you—only a few shillings from the poor and a few dollars from the rich—enough to place the standard of truth, and the book of devotion, in every family who needs. We ask brethren, what will not impoverish you, but make them rich indeed!

But if it were expensive! grievously expensive! still we would desire you to consider the *magnitude* of the blessing you confer:—in the worth of a Bible and Prayer Book you give a gift “more to be desired than gold, yea than much fine gold”—which in the estimation of God, “is better than thousands of gold and silver”—to give plenteously then, is the most economical, and at the same time the most extensive charity you can ever practise. And while you thus consider the blessing you confer upon the poor, consider also the *greater* blessing you confer upon yourself—for “it is more blessed to give than to receive”—and you will not hesitate to let your *light* shine before men; yea to shine bright and clear and broad as the sun at noon-day.

“More blessed to *give* than to *receive*!—So, my brethren, said Jesus Christ! What then if you give enough to this Society to buy a bible or a prayer book, and either of these, should lead a single soul to the truth, and to his prayers and finally to heaven!—you shall then enjoy the *greater blessing*—you shall enjoy a higher seat—you shall shine a brighter star, for ever and ever! Brethren, in thus endeavouring to persuade you to give to the poor, I am pleading for your welfare more than theirs! It is your own eternal interests I place before you.

3d. Brethren, let us consider, *thirdly*, the *objects* to be answered by communicating the *light of evangelical truth*.—Those mentioned here, are two—the two *greatest*—almost the *two only* objects, that can possibly influence a Christian audience; the welfare and happiness of men, and the glory of God. “Let your light *so* shine, that *men* may see your good

works, and glorify your Father, who is in Heaven. The only other object which besides them two can influence the human mind, is the love of self. And this, so far from being opposed or discouraged by the duty to which you are invited, has already been shown to be one of the strongest motives and encouragements towards it. Whom do you love more than self, when you give money for an object, which will, so far as that act is concerned, confer upon you the greatest peace and complacency of mind; shower down upon you the blessings of thousands of your fellow creatures whom you have relieved; reward you with the high approbation of God while you live here; cover a sin larger by far than the extent of your charity; and finally be recounted by the mouth of Jesus himself before thousands of thousands of angels, and the assembled universe—be acknowledged as a deed of beneficence shown to himself, and call a blessing from his lips, great as eternity, glorious as the heavens, unfailing as God—“Come ye blessed of my Father, receive the kingdom prepared for you from the foundation of the world: for” in the persons of these my poor members, “I was an hungered” for the bread of life, “and ye gave me to eat—I was thirsty” for the waters of life, “and ye gave me to drink”—“I was a stranger” to God, and his wonders and works of grace, “and ye took me in,” and showed them to me—“I was naked” and defenceless, and ye “brought forth the best robe” and gave me “the sword of the Spirit”—“I was sick” and ye “stayed me with (the) flagons (of salvation) and comforted me with (the) apples of Paradise: was in prison” confined in the chains and darkness of sin and error, and “ye made me free by the truth,” and caused “your light to shine” upon me.

“Dearly beloved brethren! what greater interest for self could we have, than so to act as to call forth such a blessed eulogium from the lips of Jesus? What greater interest for

self could we exhibit, than thus to promote our own eternal happiness?

2. The welfare and happiness of our fellow men, incite us powerfully, to let *our light* shine before men, that *they* also may *see*, and experience to their own comfort, "*our good works.*"

Where is the man who is not concerned for the welfare and happiness of his fellow men? Where is the man whose heart is not softened in the tears of his neighbor? Where is the man whose soul is not filled with the overflowings of a brother's joy? Show me that man! He has denied the faith! that holy faith, which, whosoever believes will "love his neighbour as himself." "He is worse than an infidel"—for an infidel would say, "whatever interests man cannot be uninteresting to me." He is *inhuman*, no longer *human*, he has "hid himself from his own flesh," and must be content to rank himself among the *brutes*; and there he will not find his grade; for brutes act from instinct, but he has done violence to that instinct of humanity, which God placed in his bosom: *reptile*, *reptile* as he is, he must creep upon the *earth*, and in its sordid dust, find all his pleasures and bury all his hopes.

But, brethren, ye who are not willing to discover that high character of humanity with which God has honoured you, you will act worthy your character, by giving to the poor, ignorant and uninstructed, for whom we beg of you. By giving to this charity, you not only secure the eternal interest of your fellow men, but you do the greatest possible good to society. Would the time admit of it, I could show you that the dissemination of scriptural truth, is the most effectual way to make honest and industrious citizens; dutiful children; obedient servants; good fathers; good husbands; good masters; peaceable neighbours; conscientious magistrates; wise and prudent rulers. There is no office however elevated—no trust however sacred—no station however responsible, in our country, but may hereafter be held, by some of those young, poor

or ignorant people, for whom we now ask your bounty. In what possible way, then, could you so well secure the purity of their principles, and the uprightness of their conduct, as by putting the volumes of scriptural truth in their hands? This argument, my brethren, can no where be pressed so forcibly as in this country, where the child of the poorest man among us, may be elevated to the head of the nation, may make its laws, administer its justice, command its armies.—Ought not, then, the child of every man among us, as soon as he is able to read, to be furnished with that scriptural truth, which is the fountain and ornament of authority, law, justice and power?

But every man will not be a ruler or a judge, or the commander of an army. No—but it is of the highest importance to the state, that every man, whatever may be his station, speak truly, deal honestly, labour industriously and live peaceably. There can hardly be a negative character in society. They who are not useful, will probably be its scourges and its curses; the objects of its hatred, and the victims of its justice. How necessary then is it, merely in a political view, to let the “light” of truth, “shine” among men, that they may “live righteously, soberly, and honestly;” that they may neither disgrace society by their crimes, nor encumber it by their uselessness!

But I have another point of view in which to place this subject, and in which I address myself to those who are not only *almost* but *altogether* Christians.

Christians! do you know the immense value of that sacred truth you possess in the holy scriptures? In pains and sickness, do ye know how it has supported—in losses and adversity, how it has encouraged—in the bitterness of affliction, how it has wiped away the falling tear? Do ye know the promises it holds out; the assurances that it gives; the hopes it inspires? Have ye ever seen it soften the agonizing pangs of a death bed, and light up a smile of anticipated blessedness

in the cheek of a departing Christian?—Christians! if you know and have seen all this, will you refuse to give to those, who know of none of these supports; who are ignorant of these encouragements; who have never heard of this soothing balm for an afflicted soul? Will you refuse to give to those, who know not these promises, who have never heard of these assurances, who have never enjoyed these hopes—who, unless you give now, will meet the agonizing pangs of death, without a ray of that faith, “which hath brought life and immortality to light”—without a gleam of that joy which such a faith inspires?

3d. But the last and the greatest object to be answered by the dissemination of evangelical truth, is *the glory of God*. “Let your light so shine before men, that they may glorify your Father who is in heaven.”

There are some actions in the daily occurrences of life, which tend only to the interests of self. There are some duties of humanity and charity, to which we are led merely by the desire of doing good to our fellow creatures. There are some services of piety and devotion, in which we chiefly aim at the glory of God. All of these may be proper, may be virtuous, may be praise-worthy; but this particular charity to which you are now invited is the height of human virtue. All the three motives which can lead a man to act, forcibly operate here. Never was there a duty in which piety to God, benevolence to man, and regard to self, were so eminently and gloriously combined. We have now only to consider it as productive of *the glory of God*. Brethren; wherever the light of evangelical truth is dispersed and it leads a sinner from the error of his ways to serve the living God, it *glorifies* our Father who is in heaven. “Herein, saith Jesus, is my Father glorified, that ye bear much fruit; so shall ye be my disciples.” Whenever from a state of impiety and disregard of God, a sinner is led to the exercises of prayer and devotion, our Father who is in heaven is glorified—for “who-

so offereth me thanks and praise glorifieth me," saith God, by the holy Psalmist. Let us then, my brethren, by our contributions this evening, lead sinners to the light of evangelical truth and knowledge; let us lead them to their prayers; so shall we *act* as well as pray, "*hallowed be thy name.*"

Yes, my brethren, every Bible or prayer book, put by you into the hands of a needy brother, will open the mouth of an individual at least, or a family, in praises and glorifications of "our Father who is in heaven." Here they may leave their miserable, undone state by nature; here they may learn, that "God so loved the world, that he gave his only begotten son, that whosoever believeth in him, should not perish but have everlasting life"—here they may learn to what exceeding great and glorious blessedness we are called by Jesus Christ. And all these will cause them to break out in songs of joy and praise—"not unto us, not unto us, but unto thy name give the glory, for thy loving merey and for thy truth's sake."

Yes, brethren, I think I see a great number of poor, ignorant and uninstructed, attending the guardian angel, who has charge over this society.—I see him "flying in the midst of heaven, having the everlasting gospel, to preach unto them that dwell in the earth, and to every nation, and kindred, and tongue and people—saying with a loud voice, fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters." Every dispensation of the light of truth, shall redound to God's glory alone. Cast your eyes past these sublunary scenes and behold those whom your present bounty shall furnish with the light of truth, raised to the blissful mansions of heaven: to that light have they been indebted, that they pursued the way everlasting, into the gates of the heavenly city—behold them there, clothed with the white robes, and palms in their hands, blessing God and blessing this society, and blessing *you*, and saying with a loud voice, blessing, and glory, and wisdom, and thanksgiving, and

honour, and power, and might, be unto our God for ever and ever. Amen.

“Glory be to God on high.”—Brethren, this was the angelic song, when God came down to dwell with men. “Glory be to God on high.”—This shall be the song, when by your bounty you shall raise one man to dwell with God. For this I ask—for this I beg—for this I beseech!—your *charity*.

FOR THE CHURCHMAN'S MAGAZINE.

On a future State.—No. 1.

Why shrinks the soul back on itself, and startles at destruction?

'Tis the Divinity that stirs within us—

'Tis Heav'n itself that points out an hereafter
And intimates eternity to man.

ALTHOUGH it is emphatically declared, that “life and immortality have been brought to light by the Gospel,” yet we are not to suppose that before its promulgation nought but impenetrable darkness hung o'er the regions of futurity.—It is true that the notices which reason furnishes on the important subject of the existence of the Soul after death has separated it from the body are full of uncertainty and doubt, yet they generate a pleasing hope, they save from the despair of certain annihilation. They form indeed but the twilight of that perfect day when the full splendour of the Gospel was to burst on the world, yet as such they are capable of throwing a faint though cheering gleam over the darkness of the valley of the shadow of death. The Immortality of the Soul if I may be permitted so to speak, is that important principal of natural religion, which piercing through the gloom of corrupted nature, asserts the native dignity of man,

and his future happiness. That important principle in the discovery of whose truth every faculty of the human mind has been employed; which in the obscure days of paganism called forth all the energies of a Plato in its elucidation, and to which under the cheering and certain influence of religion a Locke has devoted the ardent pursuit of his vigorous and enlightened intellect. Though the "clouds and darkness" which rest upon the tomb were only dissipated and an eternal existence opened to the view by the light of the Gospel, yet even before this light was vouchsafed, reason dared to pierce the gloom, and though far, very far from being positively assured, yet it was thus taught to hope that the Soul, so vigorous in its exertions, so extensive in its faculties, so unbounded in its views should not perish, but still exist;

"—————Unhurt amid the war of elements,
The wreck of matter and the crush of worlds."

It is intended in the present Essay to consider some of those arguments which are commonly employed to endeavour to establish the principle of the immortality of the Soul, independently of the irresistible conclusions which we derive from the Gospel; It is also proposed in some future numbers to point out such passages and display such arguments as will lead us to conclude that it is a doctrine tolerably distinctly shewn in the Old Testament; to view the subject as cleared of all doubts; and a future state of existence proclaimed to the world by God himself in the Gospel of his Son, and to trace this doctrine through some of its important consequences. Whoever will for but one moment consider the marked difference between the soul and the body, will readily be convinced that they are not so inseparably connected as that the dissolution of the one necessarily implies a similar dissolution of the other. Their natures are totally distinct. The body complex and material; incapable of acting only as it is impelled by some cause whose motion it cannot trace;

the Soul simple and spiritual, possessing several qualities which cannot possibly belong to matter ; in fine, the power which directs and governs the whole corporeal system. Experience teaches us that the Soul is not effected by causes which operate on the body—this may be racked with disease, yet the soul is conscious of no pain, its faculties remain unimpaired. The body bending beneath the pressure of fatigue, sinks to repose, yet the soul partakes not of its slumber—still active, still vigorous, it bursts its prison, mounts on the wings of fancy, into the regions of imagination, and soars excursive, regardless of time, of space, and of motion. The body crumbles into dust ; yet reasoning from analogy we are led to conclude that the soul still exists. Upon no other principle than that the soul does not die with the body, can we account for the fact, that even in the last agonies of nature its faculties have been possessed in as much vigor as when the man was in the full enjoyment of corporeal strength ; and it may be particularly remarked, as no less curious than true, that oftentimes just before the existence of the maniac is brought to its close, the soul which had perhaps for years been overclouded ; which had during that time shown no spark to proclaim its being, now for a moment bursts forth and declares itself imperishable. The infinite capacity of the soul, and its continual progress towards perfection, are to be considered as forming very forcible arguments in favour of its immortality. It can never be exhausted ; and the farther it progresses in science or attainment, the more boundless appear its powers and desires of obtaining. It rises as it progresses. The exalted mind of Newton would never rest satisfied with its present attainment while any thing as yet remained unacquired. He ascended the hill of science slowly and laboriously, yet his soul preceded his body and formed regions of new discovery. This speaks the immortality of the soul in nature's most impressive language. It cannot rest contented ; it pants for the fruition of all knowledge, and sensible that it

cannot be attained in perfection here below—Satisfied that time is insufficient to gratify its immense desire, it becomes sensible of its connection with pure and spiritual beings, and is anxiously looking forward to the hour which will consummate its felicity, by dissolving the chain which binds an ethereal essence to dust, to ashes, to mortality. Indeed, to pursue the argument to its natural consequence, it would really appear that there would be no necessity for those many and exalted faculties which the soul possesses, were it destined only for this short span of life. Providence has bountifully given to the lesser animals an instinct and power which leads them to provide for and enjoy the necessities and pleasures of mere animal existence. If then, man, by depriving him of the principle of the immortality of his nature, is degraded to a level with the brute creation, why is he distinguished from them by faculties and endowments infinitely superior, especially, as under this consideration they would not tend to advance his happiness, but rather be the source of much and exquisite misery? If utter extinction of being is the destination to which we in common with the brutes are hurrying, there does not seem any reason why we should be in possession of more exalted faculties than they—they live, they feel the enjoyment of life, pass through its term without care, anxiety, or disquietude; and then quietly sink into nothing; while man, destined for the same state of absolute annihilation, is compelled, less favoured of heaven than the veriest reptile which crawls upon the earth, to wear out a wretched existence, the prey of sorrow, the victim of innumerable misfortunes! No, the continual progress of the soul towards perfection, and the imperfect nature of the happiness which it here enjoys will constrain us to exclaim with Addison, “who can believe that a thinking being, which is in a continual progress of improvements, and travelling on from perfection to perfection, must perish at her first setting out, and be stopped short in the very beginning of her enqui-

ries? Death overtakes her while yet there is an unbounded prospect of knowledge open to her view ; while the conquest over her passions is yet incomplete, and much is still wanting of that perfect standard of virtue which she is always aiming at, but can never reach. Would an infinitely wise being create such glorious creatures for so mean a purpose, or can he delight in the production of such abortive intelligences? Would he give us talents which are never fully to be exerted, capacities which are never to be filled? It is far more reasonable to suppose that man was not sent into the world merely to propagate his kind, to provide himself with a successor, and then to quit his post ; but that those short lived generations of rational creatures which rise up and disappear in such quick succession, are only to receive their first rudiments of existence here, and then to be transplanted to some more friendly climate, where they spread and flourish, where they may go on from strength to strength ; where they may shine forever with new accessions of glory, and brighten to all eternity.

The imperfection of human happiness, or rather the imperfect distribution of rewards and punishments in this life, is another and forcible argument in favor of the opinion we advocate. We all believe in the existence of a God. Inseparably connected with this must be our ideas of his justice, of his love of virtue and detestation of vice ; and we must hence be convinced that he will punish the latter, while he will reward the former with the smile of his approbation. Here then, in the acknowledgement of the existence and attributes of a God, an important argument can be grounded ; for, as God is a being of infinite justice, it is necessary that as such he should display himself in the most perfect manner to his rational creatures. But if, from our own experience we are taught that this is not done in the present state in that perfect manner which his justice requires, we are led to the conclusion that there will be a future state of existence, when

all the inequalities which are here observable shall be adjusted and in this idea the character of the Deity is fully vindicated. How strong a presumption then in favor of the truth of this opinion does reason draw from this source. Look round upon the world, consider the different situations of man in his life, and he who denies the immortality of the soul, then does of necessity tax the Deity with partiality and injustice. Often we behold men of the greatest virtue sinking beneath the pressure of want and of misery, while the wicked are at the same time exalted to the highest state of temporal prosperity. The one flourishes in all the pride and lustre of riches, of health, and of power; the other wears out a poor and wretched existence, and like the naked rock on which are continually bursting the waves of the troubled ocean, he stands without one ray of sunshine, while the storms of adversity, with unremitted violence, pour their horrors on his insulated and defenceless brow. Thus then only are these things to be reconciled, that we admit the principle that the soul will survive the body, and in a future state of existence, receive the reward of its virtues, or suffer the punishment which is the inevitable consequence of its vices.

These and such considerations as these let it be observed in conclusion, were the foundation of those presumptions and hopes which seem to have been entertained by many of the heathen Philosophers, on this most important and interesting subject; and it is particularly to be remarked that of the antient sects the Epicureans alone seem entirely to have derided the idea and to have considered this life as all, and death the utter extinction of existence. The principle of the immortality of the soul seems to have been inculcated by Socrates, and it may be observed, that this idea alone could have nerved his arm, when condemned to death by his enemies he raised the poisoned chalice to his lips. Plato, Plutarch, Cicero, Seneca and others sometimes write as if convinced of its truth, but at other times they seem to have been

again perplexed with doubts and harrassed with difficulties. In fine, the immortality of the soul was asserted by the Heathen Philosophers rather as what they wished and hoped to be true than as a matter reduced to certainty; rather as a doctrine in itself probable than one founded on irresistible conclusion.

It has been endeavoured in the foregoing essay to point out some of those arguments which lead to the reasonable presumption of the soul's immortality and it is trusted that the attempt has not been totally ineffectual. Yet it must be confessed how feeble a light reason is able to cast on a subject in which the greatest concerns of man are deeply interested. How great then should be our gratitude to that Being who has been pleased to remove us from the region of this horror of darkness, and place us where with unclouded majesty shines, the Sun of the Gospel, lighting with a ray Divine, the path which leads to Immortality. B.

New-York, May 6, 1814.

ON TAKING GOD'S NAME IN VAIN.

The very name of God, carries in it something which naturally commands homage and respect. It immediately leads us to associate with it, in our minds, the idea of our Creator, Preserver, the author of all our comforts—our Redeemer, and final Judge. What then can be more grating to the ear of piety, than to hear this sacred name, I will not say *reviled*, but even mentioned with irreverence, and in trivial discourse? Yet what is more common? It is regarded as a mere idle habit; as an offence slight in its nature, and venial in the sight of God. Hence it is, that we frequently hear *Christians*, not merely such by birth, but by profession, utter with thoughtless levity and shocking irreverence, the name of that GOD,

to whom they were dedicated in *baptism*; to whom they declared their illegiance, when in the holy ordinance of Confirmation, they renewed, and took upon themselves, the vows of their Infancy—and to whom they have been united, over the Solemn memorials of “the Body and Blood” of his Son.—Every circumstance which excites their surprise or admiration—their joy or terror, quickly calls his Holy Name, “to their lips,” while “their hearts are *indesd*, far from him”—and when “he is not even in all their thoughts.” Nor is it only among the vulgar that this practice prevails—among the more polished circles of Society, it is even still more observable—and even the *tender female*, who would shrink with all the quickness of wounded feeling, from the imputation of profanity, will nevertheless, with unblushing cheek and unfaltering tongue, indulge in this practice, disgusting even in the openly profane and abandoned. It is not my intention now to address myself to “those who fear not God, neither regard man”—whose conversation is one continued chain of oaths and imprecations—who dare even curse God who made them, and to blaspheme the Saviour who shed his blood for them. In these the malady is too confirmed to admit of an easy cure. The fundamental truths of Religion, must first have been impressed upon their minds and hearts, ere we could reasonably expect that they would be influenced by any remarks which might here be made. Leaving such therefore to the Grace of God, through which alone they can be “turned from darkness to light.” I shall direct a few observations to those, from whom charity would teach us to “hope better things,” and whose offence she would ascribe, rather to want of reflection, than to depravity of heart—who have become slaves to a habit, which wounds the cause of that religion, which in their hearts they venerate, merely from not viewing it in its true light, as an insult to the Majesty of God, and an infringement of his holy laws.

To such as these, I shall offer a few brief remarks, with

the hope of convincing them of the impropriety and sinfulness of this habit—

First, From a consideration of the infinite distance between us and our God. Reason would teach us that it is highly improper and indecorous.

Who is it, whose name is thus treated with disrespect? It is God: the great “uncaused cause”—eternal—omniscient—filling with his presence the immensity of creation—omnipotent—“working all things according to the counsel of his own will.” Such is the being whose name is profaned—and should not *he* be feared and revered? And while he appears in all the grandeur and majesty of Power—and in all the plenitude of wisdom—with every attribute that can astonish the mind, and extort from it the tribute of respect, he is at the same time manifested in all the tenderness of mercy; and represented, not only as the God of *Power*, but also as the God of *Love*; *love* abundantly manifested in the richness of the blessings bestowed upon his creatures, and especially in the astonishing plan which he devised for the redemption of man. Shall not then the endearing and affectionate tie of *gratitude*, constrain us to treat him with a reverential awe?

But who are they, who unawed by his power, and untouched by his love, thus insult the one, and condemn the other? “Worms of the dust”—creatures whose breath is in their nostrils—the lowest grade in the intellectual creation! While Angels and Archangels, admitted to his immediate presence, and encircling the throne of his glory, presume not to mention his hallowed name, except to ascribe to it “Salvation, and glory, and honour, and power;” while Cherubim and Seraphim, address him only as the “thrice Holy Lord God of Sabaoth,” *man*, weak sinful *man*, dares, with impious irreverence, to sport with his sacred name! Brethren, “these things ought not so to be.” *He* is our maker and *we* are his creatures—“*he* is in Heaven, and *we* are up-

on earth." The consideration of our own insignificance, should check our familiarity, and teach us humility; the contemplation of his Infinite Glory, and ineffable perfections, should fill our minds with holy and godly fear.

2dly. So peculiarly offensive to God, is this practice, that he has cautioned us against it by an express command.—“Thou shalt *not* take the name of the Lord, thy God, in vain; for the Lord will *not* hold him guiltless, that taketh his name in vain.” Never was a precept enjoined in a manner more strikingly calculated to ensure its observance. It was ushered in by every circumstance that could mark its importance, and delivered amidst the awful solemnities of *Sinai*—when “there were thunders and lightnings, and a thick cloud upon the mount”—when “the trumpet sounded long, and waxed louder and louder,” and filled astonished Israel with wonder and affright—and delivered too, Christian, by God himself; and never were words more signally emphatic, than those in which this solemn prohibition is couched. “Thou shalt not take the name of the Lord thy God in vain, for the Lord will *not* hold him *guiltless* that taketh his name in vain!” that is, will hold him *doubly* guilty—*awfully* responsible. The condemnation of the offender is expressly marked; his *punishment* is undefined—and this very silence, points to all that is terrible in vengeance, all that is extreme in torture—to all that *incensed Omnipotence* can inflict—or *eternity* afford space for enduring—to all that “certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries.” Hence then it appears, that however trifling this offence may appear in the eyes of the world, it is in the highest degree odious in the sight of God—and remember that it is *God*, and not the *World*, that is to be the awarder of your eternal destiny. Delude not yourself then by the vain idea, that as you frequently “take in vain the name” of your God, without intending to dishonor him, and even without knowing that you do so, that this will exculpate

you. No. It is the solemn declaration of "him who cannot lie"—that you "*will not be held guiltless.*" Neither plead the force of habit, as an extenuation of your guilt. On the same ground, every crime to which man is addicted, might be excused; and every shade of distinction between vice and virtue, cease at once. Nay to urge this plea; is to plead the number and long continuance of your sins, as a sufficient excuse for each individual one—it is bringing forward the *grand mass* of your Iniquity as an extenuation of, or even atonement, for, each separate portion of it.

But if you do indeed love and honour your God, it behoves you to set a guard upon your lips. There is no habit, however confirmed, but through the assistance of Divine Grace, may be overcome. Whenever therefore, the sacred name of God has been uttered by you in vain and frivolous discourse: humble yourself before him—Confess your sin and implore the future assistance of his Grace. Exclaim in the language of the Church, in her public service, and which you have so often (but it is to be feared, not fervently,) used, "Lord have mercy upon us, and incline our hearts to keep this law." That thus, relying upon *him* for strength, and diligently using your own exertions, you may be enabled to excel "in all holy conversation and godliness"—and that the "name of God" may be no longer "blasphemed through you, among" the enemies of his gospel and the despisers of his name.

Kings County, L. I. Aug. 29th, 1814.

S.

FOR THE CHURCHMAN'S MAGAZINE.

Bishops of the Protestant Episcopal Church in the United States.

Every Churchman must feel desirous of becoming acquainted with all the particulars, in the history of the communion to which he belongs. Among others, the succession of the ministry preserved in the order of Bishops is by no means unimportant.

After the Revolutionary war, which resulted in the independence of these United States, it became an object of magnitude to procure the Episcopate for this country, and thus preserve to the American Church through a regular succession the inestimable treasure of a valid ministry. This object through the blessing of God upon great industry and labour was after a considerable time, happily accomplished. The following is a catalogue of the Bishops in the United States, in the order of their consecration; the senior Bishop being according to the usage of the Church president of the House of Bishops, and takes precedence at consecrations and in all acts of the General convention.

SAMUEL SEABURY D. D. Bishop of Connecticut was consecrated at Aberdeen in Scotland Nov. 14, 1784 by Bishop Kilgour, *primus*, Bishop Petrie and Bishop Skinner. He died Feb. 25, 1796 in the 68th year of his age.

WILLIAM WHITE, D. D. Bishop of Pennsylvania, was consecrated at Lambeth (England) Feb. 4. 1787. by the Arch Bishop of Canterbury (Dr. Moore) assisted by the Arch Bishop of York, and the Bishops of Bath and Wells, and of Peterborough.

SAMUEL PROVOOST D. D. Bishop of New York was consecrated at the same time with Bishop White; but as Bishop White was Senior Doctor in Divinity he was considered as the Senior Bishop, and upon the Death of Bishop Seabury he

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became the President of the House of Bishops, and in all the public acts of the Church has ever since been regarded in that capacity. Bishop Provoost in consequence of infirmity resigned his Jurisdiction of the Diocese of New York, Sep. 3, 1801, and has since continued to reside in the city of New York, having performed no act of his Episcopal office, except that of assisting at the consecration of Bishops Hobart and Griswold.

JAMES MADISON D. D. Bishop of Virginia was consecrated in the Chapel of the Palace at Lambeth (England), by the Arch Bishop of Canterbury (Dr. Moore). But the writer of this article has not been able to ascertain, who assisted at this solemnity, nor the precise time of its performance. It appears however, from a Journal of the convention of Virginia, that he first took his seat as Bishop and President of that body, May 3, 1792.

TOMAS JOHN CLAGGETT, D. D. Bishop of Maryland, was consecrated in Trinity Church, in the city of New York, Sep. 17, 1792, by Bishop Seabury, assisted by Bishops, White, Provoost and Madison.

WILLIAM SMITH, D. D. Bishop of South Carolina, was consecrated in Christ Church Philadelphia, Sep. 1, 1795 by Bishop White, assisted by Bishops Provoost, Madison and Claggett. The time of his death is not at present known to the writer.

EDWARD BASS, D. D. Bishop of Massachusetts, was Born Nov. 23, 1726, consecrated in Christ Church, Philadelphia, May 7, 1797, by Bishop White, assisted by Bishops Provoost and Claggett. He died Sept. 10, 1803.

ABRAHAM JARVIS, D. D. Bishop of Connecticut, was born May 5, 1793, consecrated in Trinity Church, New-Haven, October 18, 1797, by Bishop White, assisted by Bishops Provoost and Bass. He died May 3, 1813.

BENJAMIN MOORE, D. D. Bishop of New-York, elected upon the resignation of Bishop Provoost, was consecrated in St. Michael's Church, Trenton, (New-Jersey) Sept. 11, 1801,

by Bishop White, presiding, and Bishops Claggett and Jarvis. In April 1811 the Church was deprived, almost entirely, of the highly useful labours of this amiable and venerable Prelate, by a Paralytical affection, under which he still continues to suffer.

SAMUEL PARKER, D. D. Bishop of Massachusetts, was consecrated in Trinity Church, in the city of New-York, September 14, 1804, by the President of the house of Bishops, assisted by Bishops Claggett, Jarvis and Moore. He died in December of the same year, never having performed a single office of his new dignity.

JOHN HENRY HOBART, D. D. elected assistant Bishop of New-York, in consequence of the infirmity of Bishop Moore, and with the right of succeeding the Diocesan, in case of Survivorship, was consecrated in Trinity Church, New-York, May 29, 1811 by Bishop White, assisted by Bishops Provost and Jarvis.

ALEXANDER VEITS GRISWOLD D. D. Bishop of the Eastern Diocess; composed of the States of New Hampshire, Massachusetts, Rhode Island and Vermont, was consecrated at the same time and by the same hands with Bishop Hobart.

THEODORE DEHON D. D. Bishop of South Carolina, was consecrated in Christ Church, Philadelphia Oct. 15, 1812 by Bishop White, assisted by Bishops Jarvis and Hobart.

RICHARD CHANNING MOORE D. D. Bishop of Virginia, was consecrated in St. James' Church, Philadelphia May 18, 1814 by Bishop White, assisted by Bishops, Hobart, Griswold and Dehon. Bishop Moore at the time of his election was Rector of St. Stephen's Church, in the city of New York.

JAMES KEMP D. D. Suffragan Bishop of Maryland, was consecrated in Christ Church in the city of New Brunswick (New Jersey) September 1, 1814, by Bishop White, assisted by Bishops Hobart and Moore.

BRITISH AND FOREIGN BIBLE SOCIETY

Some select Extracts from the Correspondence of this Society since the publication of the Ninth Annual Report have been printed and circulated. We propose to give the substance of them.

1. From Copenhagen we learn, that the resolution of the Committee to print 5000 additional copies of the Icelandic New-Testament was on the point of being executed. "This generosity," it is observed, "towards the poor Icelanders, could not have been applied to more deserving objects. Their assiduity in reading the scriptures when they have access to them, and the veneration in which they hold their contents, give the fullest anticipatory assurance that the grand object the committee have in view will be attained in that island." It was intended shortly to send a number of Bibles and Testaments to Norway, where the want of the Scriptures was greatly felt. A farmer, eager to possess the Bible, had offered a cow at the next market town for one, but in vain. There were none for sale, and those who possessed a Bible would not sell it for any price.

2. From Zurich we learn, that the "Bible Institution prospers wonderfully."

3. A Bible Society has been formed at Kanapa in Esthonia, under the patronage of the Dean. In that district, Mr. Patterson states, that among 106,000 inhabitants, 200 Testaments are not to be found. Thousands had never seen a New-Testament, and many pastors had it not in the vernacular tongue; although there are great numbers of very pious people, and, among the rest, 11,000 persons connected, with the United Brethren, in this district. An edition of 10,000 Testaments was to be forthwith printed.

Another Bible Society, to be called the Courland Bible Society, has been formed at Mitau in Courland, with the full concurrence of the principal clergy, and under the patronage of Count Meden, President of the Consistory. The meeting for this purpose took place in the hall belonging to the nobles, where persons of all ranks assembled. The business was opened by Count Lieven, "The subscription," say Mr. Paterson, "I hear, will amount to about 3000 rubles; a sum, considering what this province has suffered by the calamities of war, more than double whatever could have been expected from the first meeting of the Society; but a fire is kindled by the Lord in the Russian empire which warms every heart, and inflames them with zeal to follow the example of their much beloved monarch."

A third Society has been formed at Riga, through the instrumentality of the same indefatigable servant of Christ, Mr. Paterson, in which the Consistory and some noble men took the chief lead. Mr. Paterson expects great things from this Society, which, after that of St. Petersburg, he thinks will be the first on the Continent. A fourth society has been formed at Dorpat, and a fifth at Reval, still under the same kind of patronage. The society at this last place are about to print a large edition of the New Testament, and Mr. Paterson adds, "the translation in the Revalian dialect. is supposed to be one of the best in Europe."

After completing these great objects, Mr. Paterson returned to Petersburg on the 23d of July, when he found that on "the same day on which the society was formed, in Reval, a Bible Society had been established in Moscow. At the first meeting, the Bishop and a number of his clergy were present, and subscribed largely. The Bishop publicly thanked Mr. Pinkerton for the part he had taken in the business. The society will prove of great importance to the cause in Russia. There are now seven Bible societies in the Russian empire, including that at Abo in Finland."

A peasant, living beyond Moscow, had written to Prince Galitzin, the President of the Petersburg society, begging a large folio Bible to read to his family and neighbours, and sending five rubles to pay for its carriage. Another peasant offered to subscribe 20 rubles yearly, and presented the society with some leather for binding the Bibles.

4. The Rev. L. Van Ess, the Roman Catholic Professor of Divinity at Marburg, in giving an account of the distribution of 3000 German Testaments put into his hands by the Bible Society, observes, that the eagerness to read the Scriptures is very great, and the application of the indigent for New Testaments very frequent. The Bishop had allowed the introduction of New Testaments into Catholic schools. This was very important, as scarcely one school-master in twenty was furnished with a Bible, and in most schools the Bible was not at all to be met with. About 8000 copies are wanted for this purpose. "Never," adds this excellent minister, "were the minds of men more accessible to the Word of Life; never was the necessity of religious comfort so deeply felt; never was the entrance of the kingdom of heaven more widely open than now." "If you possibly can, afford farther assistance to us, that the true light and knowledge of Jesus Christ in his Divine doctrine may penetrate the darkness of the Catholic schools, and the rising generation be trained up in pure Christianity, and become worthy members of Christ's kingdom."

5. The Rev. Dr. Brunmark, chaplain to the Swedish embassy in London, paid a visit to his native country in the summer. He met with a gracious reception from his own government, and from his countrymen every where, in consequence of his connexion with the British and Foreign Bible Society. The society at Stockholm had printed 9000 Swedish Bibles and 19,000 Testaments, and were printing 2000 more Bibles. Through the exertions of Dr. Brunmark, a Bible Society was established at Westeras, for Westmania and Dalecarlia, under the patronage of the bishop and clergy of these provinces. The Finnish New Testament was printing, and would be finished in the autumn.

6. The convicts on board the Three Bees convict ship appear to have been greatly benefited by the Bibles furnished them by the society. On the passage, 170 of them united in a letter of thanks to

the society:—"Your gift," they observe, "gives a new train to our ideas, a new object to our hopes: convincing us of the necessity of seeking the kingdom of God, it assures us we are in no wise cast out."

7. In India, many copies of the Scriptures had been distributed among the native Portuguese, and the present had always been thankfully received, and in some cases with tears of joy and gratitude. A number of Dutch Testaments had also been distributed among the Dutch soldiers, and others, in Java. "We want words," it is observed, "to express with what thankfulness they received them, and how diligently they perused them, especially in their hospitals and prisons; for, on inquiry, we could scarcely find one Bible among them all."

8. Mr. Butscher, a missionary, writes from Sierra Leone, that when he was wrecked on his passage out, and the natives near the river Gambia took possession of the vessel, among a great many other articles, twelve Arabic Bibles, given him by the Bible Society, fell into their hands. He applied to a trader in that river to recover them; but it was found, that although the natives, who are Mahomedans, would sell the other articles they had got possession of, they would not part with the Bibles. He offered 3*l.* for one, and was refused. Thus, observes the missionary, the word of God seems more highly esteemed among these Mahomedans, than in many places where the gospel of Christ has been introduced.

9. The Rev. R. E. Jones, Secretary to the Bible Society at the Isle of France, writes, that all the French Bibles and Testaments sent him had been disposed of, and that a supply of double the number was wanted. The avidity with which the Bibles are purchased, he says, is beyond all description.

10. From America there are very gratifying accounts. The students of Nassau-Hall College, in New-Jersey, "having learned, through the medium of the Christian Observer, that a Bible Society had been instituted in the University of Cambridge, in England," resolved on following their example, and have accordingly formed a similar society. Three other new Bible Societies have been instituted in the United States, making the whole number 22. The most interesting part, however, of the American communications, refers to the following circumstance. A vessel, in which a quantity of Bibles, sent by the Bible Society for distribution in Nova Scotia,

had been shipped, was taken by an American privateer, and carried into a port in New-England. The Bibles were sold and dispersed. The Bible Society of Boston, hearing of this incident, and "unwilling that the reproach of preventing the execution of the pious design, for which these books were sent out, should fasten on their country," passed a resolution to send an equal amount of Bibles to Nova Scotia; and directed their secretary to express his deep regret, "that any occurrence should have so long detained so many copies of the Bible from their proper destination; and that, to the other calamities of this disastrous war, there should be added any interruption of the charitable and munificent labours of our fellow Christians in Great Britain, in diffusing the knowledge of the word of God." The sum of 155*l.* sterling has accordingly been remitted, to replace these Bibles. They add:

"We have thus done what we can to express our shame and regret at this occurrence, and to repair the evil which it has occasioned. We indulge the hope that we shall not again have to number it among the calamities of a war, in which we cannot cease to regret that two nations, allied in feelings, habits, interests, language, and origin, should be engaged; that it counteracts, in any degree, the exertions of any of the charitable institutions of Great Britain; or tends to loosen or break that golden chain of mutual benevolence, which ought to bind together the disciples of Christ of every nation and clime, without regard to political animosities."

11. The number of Bibles issued by the British and Foreign Bible Society, in the year 1813, is 141,941; of Testaments, 159,453; in all, 301,394. The total number issued by the Society, from the 7th of March, 1804, to the 31st of December last, is, Bibles 377,529, Testaments 590,146, in all, 967,675; besides 109,400 copies of the Scriptures, printed on the Continent with the aid of donations from the Society.

The following is an extract of a letter received from Mr. Paterson, dated at St. Petersburg, Dec. 11, 1813:—

"The zeal of the Bible Society here exceeds all description. The Petersburg Society, and its branches, are promoting the printing of the Scriptures in ten different languages.—1st, In the Kalmuc, in which nothing was ever printed before. We have all the punches and matrices ready, and in the course of a few weeks a specimen will be printed.—2d, An edition of 5000 copies of the Armenian

New Testament, the want of which you will find affectingly set forth in Buchanan's Researches. This is printing at the Armenian printing-office, under the care of some learned Armenians; the third sheet is ready.—3d, The Finnish Bible, with standing types; the 8th sheet is ready.—4th, The German Bible, with standing types; the 2d sheet is ready.—5th, The Polish New Testament, 5000 copies commenced.—6th, The Catholic French Bible resolved on, and measures taken for printing it.—7th, The Slavonian Bible, with standing types. This I proposed at our last meeting; my plan was immediately adopted; our worthy president was requested to make the necessary arrangements with the holy synod. He obtained the metropolitan's consent, and things are now in a train. This is of more real value than all the rest, and will prepare the way for something still farther. All these are executing here, and the entire direction of them is committed to me.—8th, The Dorpatian Esthonian New Testament.—9th, The Revalian Esthonian Testament.—10th, The Lettonian Testament—All commencing under the direction of the committees in Dorpat, Reval, and Riga. If to these you add the Icelandic, Swedish, and Lapponian, you will find the Scriptures are printing in thirteen different languages. This must be encouraging to our friends, and excite them to thank God for his great mercies, in countenancing their endeavours to spread the knowledge of God's word throughout the world."

NEWFOUNDLAND.

WE have been favoured with a communication from this colony, which represents, in feeling terms, its destitute state as to spiritual instruction. The writer laments, that while British benevolence is so laudably exerting itself in every direction for the propagation of Christianity, Newfoundland should seem to be overlooked in its extensive range. Our situation, he observes, "is not generally known at home. The good people of England are better acquainted with the state of religion in the islands of the Pacific Ocean, than in Newfoundland. I have spared no pains to obtain correct information on the subject, and I can pronounce it to be truly deplorable. The means of grace are not enjoyed by more than one third part of the Protestant inhabitants of this country. The population is con-

puted at one hundred thousand souls, increasing rapidly,* and is scattered along a sinuous and extensive coast, literally as sheep without a shepherd. The most populous of the out-harbours are *principally* and some *exclusively* Protestant. The name, however, avails little as long as they never see a minister. There are but three clergymen of the Church of England in the island. To the southward of St. John's, there is not *a Protestant minister of any denomination*. Many of the natives are far advanced in years without ever having been admitted within the pale of the Christian church by baptism. The Bible is to them a sealed book. The church-going bell never summons them to the house of prayer. The joyful sound of the gospel never saluted their ears. They have repeatedly expressed an anxious wish to have clergymen among them; but they know not how, or to whom to apply. In their name, and on their behalf, I call on the clergy of the Church of England, and conjure some of them to come over and help us. The passage is short: the climate, though cold, is healthy. The harvest is great, the labourers are very few. The pleasure arising from a consciousness of extensive usefulness, the satisfaction experienced in preaching the gospel to those who have never heard the word of God, will compensate for the sacrifices they shall have made, and the privations they must submit to.

“Two old established missions, Ferryland and Placentia, are vacant. At the latter is a beautiful church, in which divine service has not been performed for many years. The salary is 150*l.* per annum, besides fees and voluntary contributions. As the planters are growing very rich, it is to be hoped they would cheerfully devote a portion of their wealth to the support of a regular ministry. However, as no great dependance can be placed on so precarious and fluctuating a provision, government will no doubt augment the salaries. All the necessaries of life are excessively dear here, more so than in any other part of British North America. There are ten or twelve Roman Catholic priests in the island, with a bishop and vicar apostolic at their head, who, with a zeal worthy of emulation, visit every cove and creek, and every inhabited spot, and make a great many converts. There should be at least two itinerant or auxiliary

* By births and an annual influx of youngsters, as they are called, from the mother country, the population of St. John's is trebled in fourteen years.

proposing the change of custom which has been suggested. And the proposal having been sanctioned by the house of Clerical and Lay Deputies, I trust that it will be acceptable to all orders of persons in this diocese; and that the clergy in particular will take effective measures for the carrying of the recommendation into effect—still with the reservation therein contemplated, of some delay where circumstances may render it expedient. For it is my desire, that the discretion vested in the bishop, may be considered as extending to every parochial clergyman—the same reason applying: which is, “the giving of time and opportunity of explaining satisfactorily the grounds of the measure.”

There are two other measures of the General Convention, which I shall request the secretary to read to you, with the view of their being entered on the journal. They relate to subjects which have been committed to the ecclesiastical authorities in the respective diocesses, for the acquiring of information and advice thereon. Any useful suggestions which may be made to me on these subjects, shall be carefully noted; to be submitted to the next General Convention.

Thirty years are now passed, since the organization of our communion in this state and throughout the union was begun in this city. It has been my lot, to take a share in all the counsels, as well of the General Conventions, as of those which have been held for this diocese in particular. So long as health and strength and mental ability may permit, I shall esteem no labour too great for the perpetuating and the improving of what I have seen auspiciously begun and prosperously conducted. The point to which I apply the retrospect, is the calling on my brethren of this Convention, and the clerical part of it especially, to bestow their best endeavours in the same sacred cause; and constantly to put up their prayers for the divine blessing on the work.

WILLIAM WHITE.